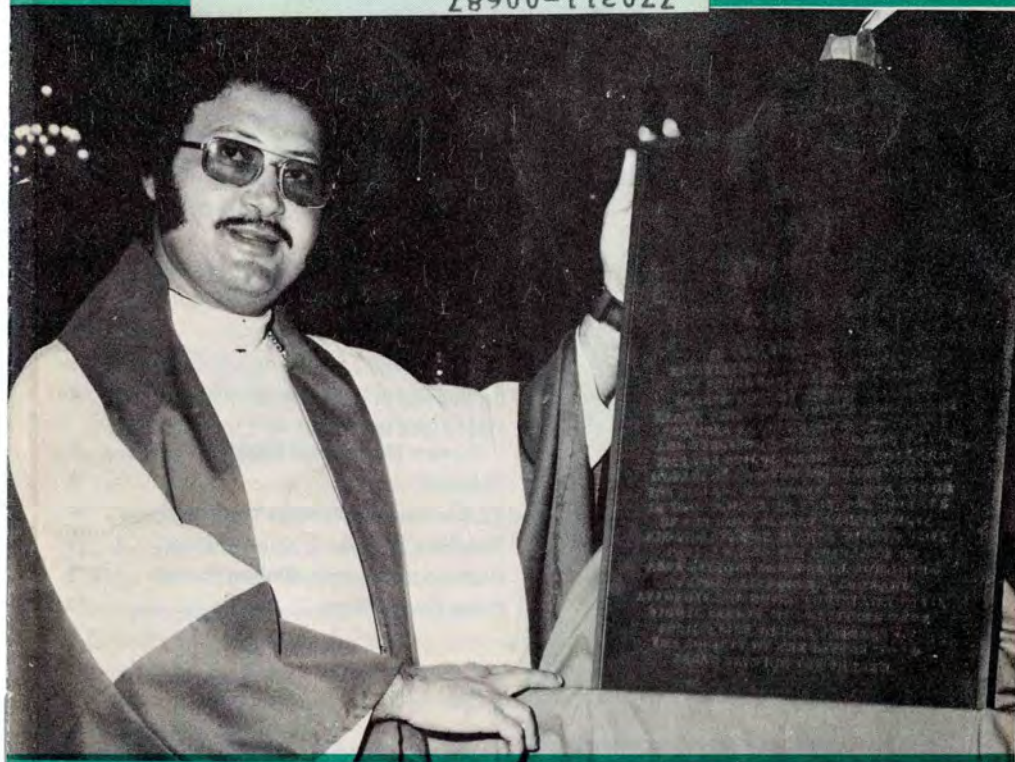


DIVINE WORD Messenger

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DEDICATION OF BICENTENNIAL PLAQUE, NEW ORLEANS
FIRST BLACK ORDINARY FOR NEW MISSISSIPPI DIOCESE
FR. BOUCREE, S.V D., HOMILIST AT YOUTH RALLY
THE DIXONS' 50TH WEDDING ANNIVERSARY

DIVINE WORD MESSENGER

SPRING - 1977
VOL. 54, NO. 1

EDITOR

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Gloria E. Lee
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MISSISSIPPI TODAY
THE DAILY IBERIAN
Francis Theriault, S.V.D.

COVER

Fr. Curtis Guillory, S.V.D., pastor of St. Augustine's Church, New Orleans, admires the new Bicentennial Plaque presented by the Archdiocesan Bicentennial Commission. See page 4 for story and photos.

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Others: Staff or contributed

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members including Bishops, Priests, and Brothers. In 1905 the order began working among the black people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training black Priests and Brothers at its Bay St. Louis seminary. Today candidates of any race may train there.

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Editor's Note

Dear Readers:

Springtime is a time of change, a change from the previous rough winter experienced in many parts of our country. Indeed it is a welcome sight, for it brings with it new life full of excitement. It is also the Season of Joy, for we have celebrated our risen Savior's victory over sin and death in the Easter liturgy. We sincerely hope and pray that each of you has experienced a deeper love for God and neighbor.

And just as springtime brings new hope and the advent of new life and changes in nature, our DIVINE WORD MESSENGER is undergoing a slight change in size, but hopefully, a change for improved quality. We have chosen a better grade of paper in order to allow for better picture reproduction. In subsequent issues, we will feature spiritual and religious articles written by our missionaries in the Southern Missions. We hope that you will welcome these changes and we always welcome your comments and suggestions.

Our next issue will feature the highlights of Bishop Joseph W. Howze's installation as the first bishop of Biloxi, Mississippi. We are indeed happy and proud to be a part of the new diocese created by Pope Paul VI and welcome Bishop Howze as our pastor and pray that his motto, "The Unity of God's People," will become a reality in the diocese of Biloxi. Included in the same issue will be the highlights of St. John's parish celebration in Waco, Texas in June. The Divine Word Missionaries' parish is observing its 25th Anniversary. And we will bring other stories of interest from our Divine Word Southern Missions.

2014-026 DC)

DEDICATION OF BICENTENNIAL PLAQUE AT ST. AUGUSTINE'S, NEW ORLEANS

(The following is the homily delivered by Fr. Francis X. Theriault, S.V.D., former pastor of St. Augustine's parish, New Orleans, at ceremonies dedicating the Bicentennial Plaque.)



Bishop Stanley Ott, Auxiliary Bishop of New Orleans, blesses the Bicentennial Plaque as Fr. Maurice Rousseve, S.V.D., a member of the first class of St. Augustine's Seminary, Bay St. Louis, and a parishioner of St. Augustine's parish look on.

INSTALLATION OF THE BICENTENNIAL PLAQUE AT ST. AUGUSTINE CHURCH February 27, 1977

Bishop Ott, Father Provincial Steib, Father Guillory, Pastor of St. Augustine Church, my fellow priests, Deacons, Brothers, Sisters, my fellow Sir Knights and Ladies, Knights and Ladies of Peter Claver, parishioners of St. Augustine and friends:

First, my thanks to Father Guillory and the Committee for the honor of giving this address.

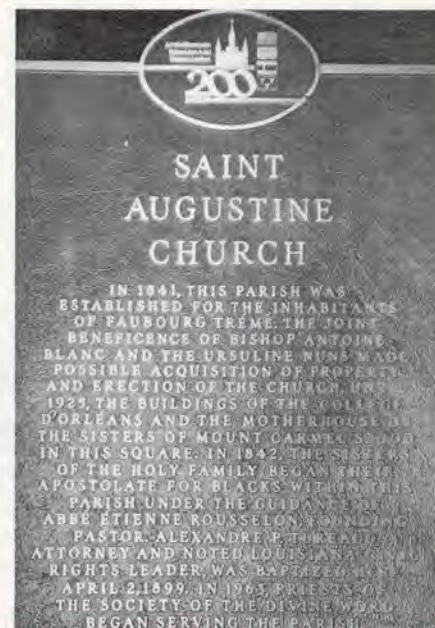
"SI TU SAVAIS LE DON DE DIEU"
- "IF YOU BUT KNEW THE GIFT OF GOD." Words above the main altar taken from St. John's Gospel, Chapter 4, verse 10.

The plaque that is to be mounted on the facade of the Church today states this Church and Parish were founded in 1841. According to *The History of the Church in Louisiana*, we know that the construction of this church was begun in November, 1841 and completed in September 1842. We also realize that before the actual laying of the first stones a great deal of planning had taken place.

Inspired by the epic work of Mr. Alex Haley's "Roots," I have tried to dig for the roots of St. Augustine Church and Parish and found the search interesting and rewarding. A little known event

took place before 1825 — we do not even know the exact year — which influenced the founding of this parish and coincidentally the Sisters of the Holy Family, as well. A young lady, Marie Jean Aliquot, left her home in France in order to join the Ursuline Nuns in New Orleans. On arriving in New Orleans, she fell from the gangplank into the Mississippi. A Black man plunged into the water and rescued her. That impetuous, yet heroic act of a still unnamed Black man can in some way be called the tap root of this church and the Sisters of the Holy Family. In gratitude, Miss Aliquot vowed to devote her life to helping the Blacks and instructing the slaves. To carry out this vow, she purchased the land where the once-famous College d'Orleans had stood — the square of land bounded by St. Claude, Bayou Road (later called Governor Nicholls), Liberty (later called Tremé) and Ursulines Streets, and in

St. Augustine's Church in New Orleans.



In 1841, this parish was established for the inhabitants of Faubourg Tremé. The joint beneficence of Bishop Antoine Blanc and the Ursuline Nuns made possible acquisition of property and erection of the Church. Until 1925, the buildings of the College D'Orleans and the Motherhouse of the Sisters of Mount Carmel stood in this square. In 1842, the Sisters of the Holy Family began their Apostolate for Blacks within this parish under the guidance of Abbe Etienne Rousselon, Founding Pastor. Alexandre P. Tureaud, Attorney and noted Louisiana Civil Rights Leader, was baptized here April 2, 1899. In 1963, priests of the Society of the Divine Word began serving the parish.

1825 established a school for children of the many free Blacks who had settled in the area from Santo Domingo — present day Haiti. This school was continued by the Ursuline Nuns at the request of Bishop de Neckere. In 1836, the Ursuline Sisters bought the property from

Participants in the dedication ceremony include Fr. Francis Theriault, S.V.D., homilist, second from left.



Miss Aliquot, on the condition that they continue on *that property* the education of Black children. Two years later, the Ursulines turned the school and *the promise* to continue to educate the Blacks over to the Sisters of Mount Carmel, who made their Motherhouse at St. Augustine up until the summer of 1925, when they moved to their present location of Robert E. Lee Boulevard.

The connection between this school and this Church can be seen clearly from the following data. When pressure was applied to Bishop Blanc to provide for the people who had settled on this side of Rampart Street, outside the walls of the old city (Vieux Carre), the people were attending Mass in the little Chapel, known as St. Claude's Chapel, adjoining the school for Black children; the same Chapel used by the Sisters and served by Father Rousselon. When the talk about building a permanent Church became a reality, this same Father Rousselon asked and was appointed pastor by Bishop Blanc.

There has been some controversy as to who paid what for the building of the Church. One authority states that the Black refugees from Haiti, the Free Men of Color, built St. Augustine Church. Others claim that a collection was taken up from among not only the Catholics residing in the area, but also in the city proper. We know that the Ursuline Nuns donated the land on the guarantee that the Church be named St. Augustine. Records also show that Bishop Blanc contributed the bulk of \$25,000 needed to construct the Church. We will probably never know the exact story nor is it important. From the very beginning, the Church was considered the Parish Church for the Free Men of Color and the Whites living in the area. The free Blacks rented about half of the pews and the small pews on either side were used by the slaves. In the first forty years, that

is, up to 1881, the records show that there were 6,000 plus Blacks and 6,000 plus Whites baptized in St. Augustine Church.

Another very significant fact is that one week after the Solemn Dedication of St. Augustine Church, the Sisters of the Holy Family were founded here at this Church on November 21, 1842.

Down through the years, St. Augustine has been the home parish of men and women who have dedicated their lives to the work of the Church and the welfare of their fellow men. Alexander P. Tureaud, baptized here on April 2, 1899, a man who spent his life working for civil and human rights for all, is mentioned on the plaque. St. Augustine Church has been generous to the Church, as well: Rev. Maurice Rousseve, S.V.D., one of the first Black men ordained to the priesthood at Bay St. Louis, was baptized on November 4, 1906. Msgr. Bezou, Msgr. Adams, the Gubler brothers, Jean Villere, to mention but a few, called St. Augustine home. We do not have the time nor the space to list the total number of women and men who have dedicated their lives to God and the Church from this parish.

It would be a disservice not to mention the many years that St. Augustine Church was the Church for the young men who attended St. Aloysius, under the care of the Sacred Heart Brothers.

Even more significant is the blood transfusion that came to this parish in 1965, as a result of the infamous Hurricane Betsy, when Holy Redeemer Church was destroyed. Many of the parishioners from Holy Redeemer chose to make St. Augustine their parish. The people from Holy Redeemer have given themselves in a very generous and remarkable way. The union between the two parishes has been even more strengthened with the cooperation of the priests at the Church with the Sisters of the Holy Ghost at the school. The priests have been giving the school spiritual services and teaching assistance for some eight years and the Sisters have helped with our CCD program.

On the site of the old Holy Redeemer Church, the Archdiocese has built a home for the elderly and the priests from St. Augustine have been offering Mass on Saturdays and Holy Days from the very beginning. In the twelve years that

the parishes have been joined, St. Augustine has developed and given to the Church two permanent Deacons, Rev. Mr. Glapion and Rev. Mr. Keller, and one Deacon to be ordained a priest this May, Rev. Mr. Glenn Jeanmarie.

There have been seventeen pastors in the 135 years of the Church's history. Since 1963, the Society of the Divine Word has staffed the parish and Father Curtis Guillory is the fourth member of the Society to be appointed pastor. He is ably assisted by Father Richard Jeschke, S.V.D.

We have dwelt on the history of St. Augustine's and that is good, but, lest we forget, St. Augustine's has a future, as well. A future with a promise. Besides Rev. Mr. Glenn Jeanmarie, who will be ordained a priest this May, there is also Mr. Allen Powell, S.V.D., who is preparing for the Missionary Priesthood in the Theologate in Chicago.

The parish has survived the difficult sixties and now joined together they are moving forward with the Knights and Ladies of Peter Claver, the assistance of St. Martin de Porres, the elderly, the middle aged, the young adults and the young people.

My challenge to the people of this historic St. Augustine is: MAKE YOUR FUTURE EVEN MORE GLORIOUS THAN YOUR PAST . . . and you can do it - IF YOU BUT KNOW THE GIFT OF GOD.

Joining in were the parishioners of St. Augustine, along with the various religious orders of Sisters and Brothers long associated with the parish history. A reception was held in the parish hall after the Mass of Dedication. Mrs. A. P. Tureaud was also present for the event.



FIRST BLACK ORDINARY FOR NEW MISSISSIPPI DIOCESE



Bishop Joseph L. Howze, Bishop of Biloxi, talks with young school children after meeting with the priests of the Western Gulf Coast Deanery.

On Tuesday, March 8, Pope Paul VI appointed Bishop Joseph L. Howze as the first bishop of the newly created diocese of Biloxi, Mississippi. Bishop Howze had been Auxiliary Bishop of Natchez-Jackson diocese (now called the Jackson diocese) since 1972.

The new bishop will have a diocese composed of 17 counties in southeastern Mississippi. Bishop Howze becomes the first black ordinary, or head of a U.S. diocese, in the 20th century. "I am looking forward to the challenge of serving the people as pastor of the Church in Biloxi," Bishop Howze said after learning of his appointment. Later he said, "I want to be a pastor (bishop) who will stand in the midst of the people to serve them. I want to get to know the people, and for them to know me. Since the

priests are the ones directly responsible with me to serve the people, I want to be able to listen to the priests, to understand and know their needs."

The 53-year-old bishop has as his motto: "The Unity of God's People." "The total population of the new diocese is God's People," he said. "My ministry as bishop is to serve the needs of all the people. Therefore, I am bishop to all the people of the Diocese of Biloxi."

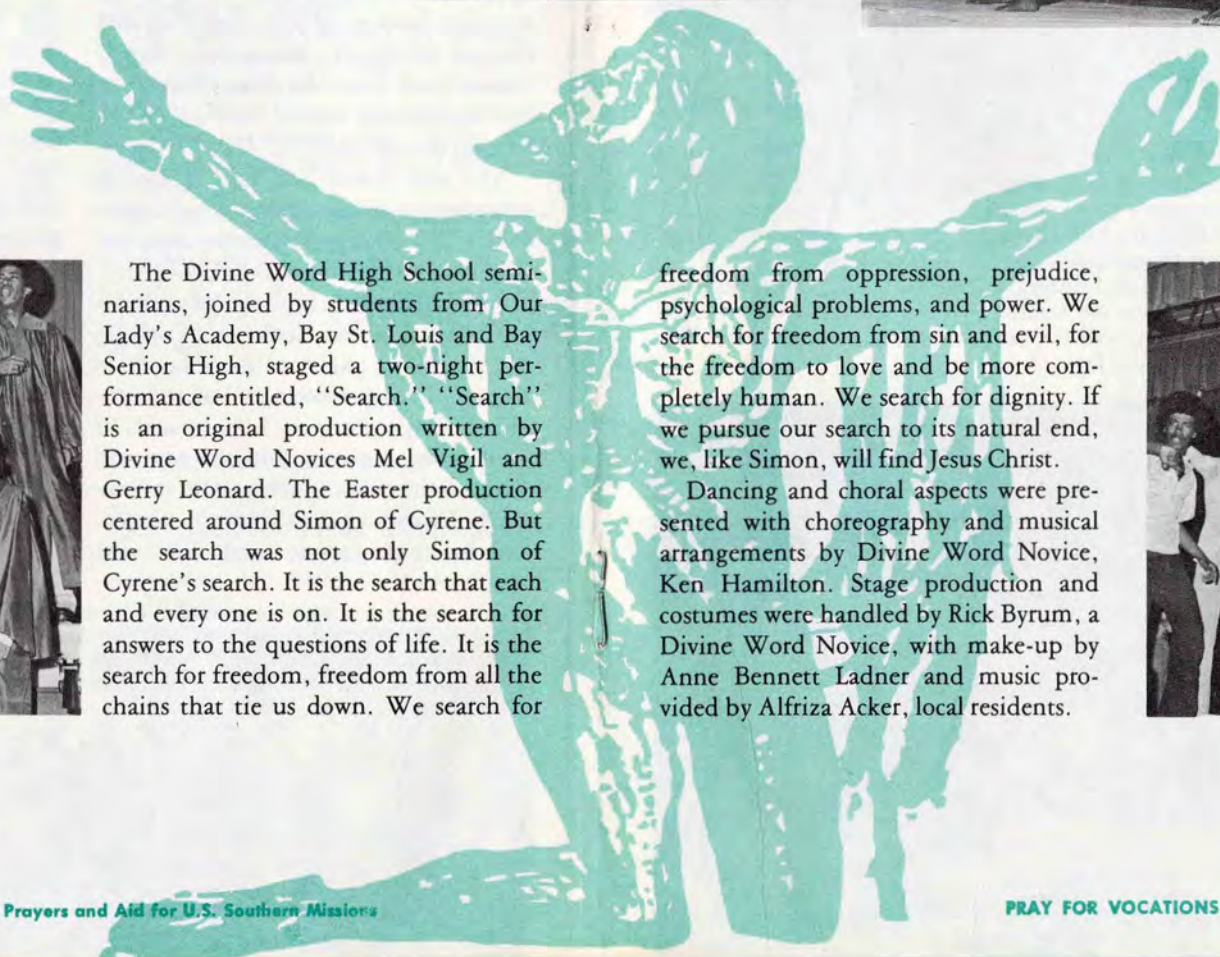
Quoting a favorite verse of his, "More things are wrought by prayer than this world dreams of," Bishop Howze said, "I raise my voice in prayer to give thanks to Almighty God for my parents, relatives, friends and for my vocation to the priesthood." Added to his prayer is our prayer for him as he begins on June 6, 1977. May God grant him wisdom, strength and guidance.

Bishop Howze met with the priests of the various deaneries after the announcement of his appointment. Present at the Western Gulf Coast Deanery meeting were: Very Rev. Terry Steib, S.V.D., Very Rev. Gerhard Vogel, S.V.D., Rev. Francis Theriault, S.V.D., Rev. John Gasper, S.V.D., Rev. William Kelley, S.V.D. and Rev. Borgia Aubespain, S.V.D.





SEARCH



The Divine Word High School seminarians, joined by students from Our Lady's Academy, Bay St. Louis and Bay Senior High, staged a two-night performance entitled, "Search." "Search" is an original production written by Divine Word Novices Mel Vigil and Gerry Leonard. The Easter production centered around Simon of Cyrene. But the search was not only Simon of Cyrene's search. It is the search that each and every one is on. It is the search for answers to the questions of life. It is the search for freedom, freedom from all the chains that tie us down. We search for

freedom from oppression, prejudice, psychological problems, and power. We search for freedom from sin and evil, for the freedom to love and be more completely human. We search for dignity. If we pursue our search to its natural end, we, like Simon, will find Jesus Christ.

Dancing and choral aspects were presented with choreography and musical arrangements by Divine Word Novice, Ken Hamilton. Stage production and costumes were handled by Rick Byrum, a Divine Word Novice, with make-up by Anne Bennett Ladner and music provided by Alfriza Acker, local residents.





FR. BOUCREE, S.V.D., HOMILIST AT YOUTH RALLY

On Sunday, March 6, 1977, approximately 40,000 young people attended a Youth Rally in the Superdome, New Orleans, with the theme being, 'Speak Lord, I'm Listening.' Coming from as far away as Illinois, Pennsylvania and other states, the youth participated in a specially prepared liturgy with their parents, teachers, over 150 priests and many bishops. A video-taped message from Pope Paul VI was shown over the huge television screens in the center of the Dome. Featured speaker was Fr. Kenneth Roberts, author of the book, "Playboy to Priest."

Rev. Thaddeus Boucree, S.V.D., associate pastor of St. Francis de Sales Parish and chaplain of St. Mary's Academy, New Orleans, gave the homily. In his homily, Fr. Boucree offered words of encouragement to all youth. "We are all getting better all the time," he said. "Sins are temporary interruptions . . . when we repent, Jesus takes those sins away and the interruption in our spiritual growth ends."

Addressing such problems as alcohol and drugs, Fr. Boucree said, "Such destruction sets in only if we allow it. When we realize that we are becoming better ourselves, we're encouraged to reach out and to make this world a better place. We are all blessed with the same healing gift of Jesus."



THE CLARENCE DIXONS' 50th WEDDING ANNIVERSARY



Mr. and Mrs. Clarence Dixon on the occasion of their 50th Wedding Anniversary Mass of Thanksgiving, prior to their renewal of marriage vows. Fr. Al Dixon, S.V.D., Associate Pastor of Immaculate Heart of Mary, Lafayette, was joined by his brothers and sisters in paying tribute to their parents. Fr. Dixon was principal celebrant.

TRIBUTE TO PARENTS

We gather today to salute our parents on the 50th anniversary of their union. On that bright, sunny day February 26, 1927, these two people began their walk on the road of matrimony. During that time they have weathered many storms; they have fought many battles and through it, they have come up from the depths triumphant in love and courage.

February 26th, 1927 was not only the beginning of their life together, but the promise of many new lives to come. Through their union Mom and Dad gave life to thirteen of us. Even though their first child was taken as an infant, they found the strength to continue. The twelve of us that followed have known many happy days and many sad days with our parents. But today makes everything all so worthwhile — the good and the bad.

Today our parents are recommitting themselves to each other. They are opening a new book in their lives. We the children hope the pages of this book of life will be filled with many happy episodes and God's continued grace and blessings.

Children of Clarence and Fanella Dixon



Golden Wedding Anniversary



1927

*Solemn Mass of Thanksgiving
on the occasion of the
Fiftieth Wedding Anniversary
of*

1977

*Clarence Dixon and Fanella Marie Roy
at
St. Edward's Catholic Church
New Iberia, Louisiana
February 26, 1977*



ARCHDIOCESE OF NEW ORLEANS HONORS BISHOP JOSEPH A. FRANCIS, S.V.D.



A highlight of the day was the presence of America's four Black bishops, together for the first time since Bishop Francis' ordination as a bishop. The evening liturgy was presided over by Archbishop Philip M. Hannan, Archbishop of New Orleans, with a number of priests concelebrating with the bishops. A large turnout of the adult community also witnessed the skit followed by a presentation from the Mayor's Office. The evening concluded with a public reception.

The Archdiocese of New Orleans paid tribute to Bishop Joseph A. Francis, S.V.D., Auxiliary Bishop of Newark, N.J., on Friday, February 11, 1977 at ceremonies at Xavier University, where his brother, Dr. Norman Francis is President, and with an Evening Mass at Notre Dame Seminary.

The Xavier event was primarily for the students of the Archdiocese with over 1,000 in attendance. Winners of an Archdiocesan-wide essay contest were presented awards. A skit portraying the life of Bishop Francis (including his parents' life) was given by students from the various schools present.



OTHER HAPPENINGS

PRIESTS ON DIOCESAN SENATES

Father Elmer Powell, S.V.D., Director of Holy Rosary Institute, Lafayette, Father Michael Fritzen, S.V.D., pastor of Holy Cross Church, Austin, TX, and Fr. George Artis, S.V.D., pastor of St. Mary's Church, Houston were elected representatives on their respective diocesan senates.



Rev. Clifton Labbe, S.V.D., pastor of St. Paul the Apostle, congratulates one of the confirmands at services held recently in the church. Msgr. Patrick Gillespie, vicar general of the diocese, was the principal celebrant and he was assisted by Fathers Richard Jeschke, S.V.D., and Labbe. There were a total of 29 candidates who received the sacrament of confirmation, a sign of their affirmation of faith in the Church.

Fr. Maurice Rousseve, S.V.D., unveils a Bicentennial Plaque at the former Motherhouse of the Sisters of the Holy Family on Jan. 8, 1977. Fr. Rousseve was a former alumnus of the Boys' School. Mr. Numa, art instructor at Xavier University, also a former alumnus, gave the keynote address.



FR. JEROME LeDOUX

Fr. Jerome LeDoux, S.V.D., Professor of Theology at Xavier University, New Orleans and noted columnist, delivered the talk at the ecumenical service for Dr. Martin Luther King on January 16, 1977 at Immaculate Heart of Mary parish, Lake Charles, LA. He told the gathering they could help bring Dr. King's dream of equality to reality by respecting themselves and others and by removing the tension between freedom and responsibility. He was interrupted five times by applause and was given a standing ovation at the end of his speech.

FR. RAYMOND JONES

Fr. Raymond Jones, S.V.D. has been appointed Associate Pastor of Notre Dame Church, St. Martinville, LA and joins Associate Pastor Fr. George Wilson, S.V.D., and Fr. George Hefner, S.V.D., Pastor.

FORMER SEMINARIAN NAMED AMBASSADOR

President Jimmy Carter nominated Mr. Wilber J. LeMelle, a New Iberia, Louisiana native and a former seminarian with the Divine Word Missionaries as United States Ambassador to Kenya, Africa.

OTHER HAPPENINGS...



Bishop Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans, confers the Sacrament of Confirmation on a young parishioner of St. Rose de Lima Parish, as the pastor, Fr. Borgia Aubespain, S.V.D. and Fr. Terry Steib, S.V.D., provincial, look on.

SEMINARY NEWS...

The Vocation Department of St. Augustine's Seminary has been placed under the patronage of Blessed Joseph Freinademetz, S.V.D., one of the Society of the Divine Word's first missionaries to China. Fr. Francis Theriault, S.V.D., Vocation Director, asks our readers to pray for an increase of vocations to the priesthood and religious life.

A special Mass commemorating the Vietnamese New Year was held on Sunday, February 20, 1977. There are six Vietnamese seminarians who are part of the S.V.D. community at St. Augustine's.

The Divine Word Novices recently returned to the Seminary after participating in their three week pastoral experience in various parishes of the Divine Word Southern Missions.

The Divine Word Missionaries of the Southern Province will make their annual Retreat at the Seminary beginning June 7, 1977, the day following the installation of Bishop Howze as first Bishop of Biloxi.



A young student greets the new Bishop of the Diocese of Biloxi.

NEW ORLEANS...

Dr. Norman Francis, president of Xavier University, was named on Tuesday, May 3, as the first Black American to serve on a high-level Vatican body. The brother of Bishop Francis was chosen as one of 23 clergy and religious laity by Pope Paul VI as members of the Pontifical Justice and Peace Commission.



High school seminarians enjoy cycling.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

HIGH MASS — five dollars

TRIDUUM OF MASSES — ten dollars

NOVENA OF MASSES — twenty dollars

GREGORIAN MASSES (requested customarily
for but a single departed soul)
—seventy-five dollars

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what Intention?

Offering?

Send Mass intentions (with your name
and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**



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We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

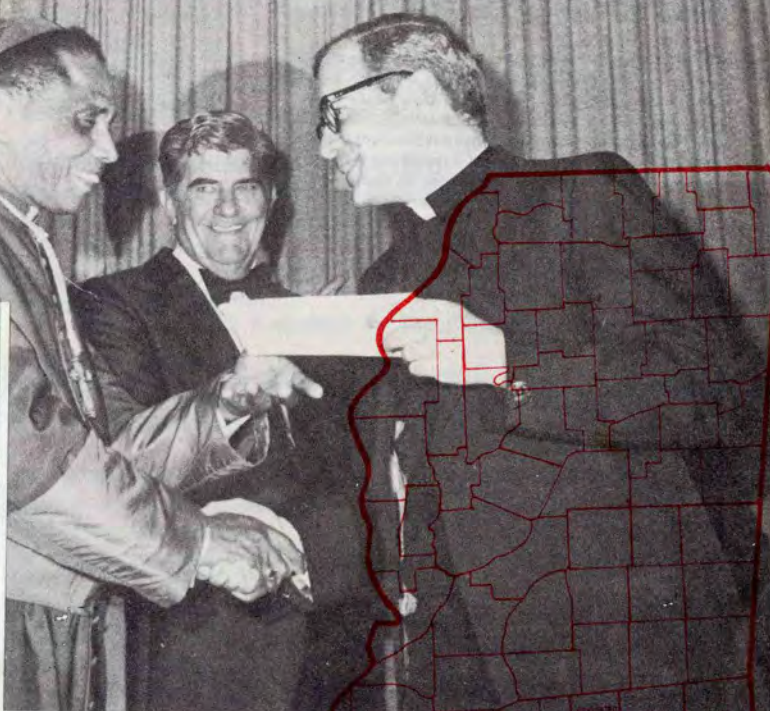
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DIVINE WORD Messenger

SUMMER - 1977



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BILOXI'S NEW BISHOP

FR. JEROME LEDOUX, S.V.D... NEW FEATURE WRITER
ST. JOHN'S WACO, TX.—OBSERVES 25th JUBILEE

DIVINE WORD MESSENGER

**SUMMER - 1977
VOL. 54, NO. 2**

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COVER

Bishop Joseph L. Howze, D.D., Bishop of Biloxi, accepts a check from Fr. Edward J. Slattery of *The Catholic Church Extension Society* of Chicago, to aid in the establishment of the new diocese. Mayor Michael O'Keefe of Biloxi is in the center of the picture.

Editor's Note

BIOGRAPHY OF BISHOP JOSEPH LAWSON HOWZE, D.D. Bishop of Biloxi

[We dedicate this issue to Bishop Howze as he begins as Bishop of Biloxi.]

Joseph Lawson Howze, son of Albert and Helen Howze was born in Daphne, Alabama on August 30, 1923.

He began his school years at Most Pure Heart of Mary Elementary school in Mobile. His high school years were spent at Baldwin County Training School and Mobile County Training School at Plateau.

After graduating from high school, he went to college at Alabama State College, Montgomery, where he intended to study medicine. In the spring of 1948 he graduated from college with a B.Sc. degree.

He began his teaching profession by teaching biology at Central High School in Mobile.

As a teacher there, he was drawn to the Catholic faith through the example of Marion Carroll, Jr., one of the seven Catholic students in his biology class.

Joseph Howze began instructions in the Catholic faith under the direction of Father Benjamin Horton, SSJ.

On December 5, 1948, he was baptised at Most Pure Heart of Mary Church in Mobile and on the following day he received his first Holy Communion.

In September 1950, he entered Epiphany College, Newburgh, New York, to begin his preparatory studies for the priesthood.

His priestly studies were interrupted for a year when he went to teach biology at St. Monica's High School in Tulsa, Oklahoma.

In January 1953, he was adopted as a student for the diocese of Raleigh, North Carolina.

Later his seminary studies were at the Diocesan Preparatory Seminary in Buffalo, New York and Christ the King Seminary at St. Bonaventure, New York.

On May 7, 1959, he was ordained a priest for the diocese of Raleigh by Bishop Vincent Waters

Father Howze said his first Mass at Most Pure Heart of Mary Church in Mobile on May 10, 1959. The homily at his first Mass was given by Rev. Harold Perry, S.V.D., now auxiliary bishop of New Orleans.

Father Howze served as pastor of several parishes in North Carolina during his priestly ministry there.

On November 8, 1972 Father Howze was appointed by Pope Paul as the auxiliary bishop of the diocese of Natchez-Jackson and was ordained a bishop on January 28, 1973 in Jackson by the late Luigi Cardinal Raimondi.

Bishop Howze was awarded the Doctor of Laws Degree, Honoris Causa, by the University of Portland, Oregon, on May 5, 1974; and the Doctor of Humanities Degree by Sacred Heart College, Belmont, North Carolina, on May 14, 1977. On May 22, 1977 he was awarded the Doctor of Laws Degree, Honoris Causa, by St. Bonaventure University, St. Bonaventure, New York.

He is a member of the Social Development and World Peace Committees of the United States Catholic Conference; the NCCB Liaison Committee to the National Office for Black Catholics; national committee member of the Campaign for Human Development; trustee board member of Xavier University, New Orleans, Louisiana; member of the Advisory Committee on Nuclear Energy (appointed by Mississippi Governor Cliff Finch); member of the Mississippi Educational Television Board; fourth-degree member of the Knights of Columbus; and member of the Omega Psi Phi Fraternity.

On March 8, 1977 Bishop Howze was appointed by Pope Paul as the first bishop of the newly established Diocese of Biloxi.



College graduation—May 24, 1948.

[Ed. Note: The following interview is reprinted through the courtesy of MISSISSIPPI TODAY. We are grateful to the editors for permission to reprint this excellent interview.]

Q.—Bishop Howze, in your autobiographical sketch, you gave us your family background. At your graduation from high school, in your address to the class, you said that you wanted to become a doctor. What happened to change your mind?

A.—After I had graduated from college and started teaching perhaps the one thing that prohibited me from going into the field of medicine was finances.

Q.—When you became a priest, did you ever dream of becoming a bishop?

A.—No! As a matter of fact, the first day I got the letter, which usually comes under a lot of secrecy from the Apostolic Delegate, Archbishop Ramundi saying that Pope Paul had appointed me an Auxiliary Bishop of Natchez-Jackson, I was very much astonished. In the first place, I had never thought of becoming a bishop and secondly, I didn't know a thing about Mississippi. I had a lot of apprehension.

Q.—Now that you are a bishop, what is it like being a bishop?

A.—Certainly, it is a growth process. When I first came to Mississippi, after being made a bishop here, I was very much attached to what I had done in North Carolina, that is, just being a pastor of a parish and perhaps, that's what I wanted to do most. There were some things that deterred that, such as getting a lot of requests to appear all over the country to different groups and interests, and I realized that if I had to travel all over the country, I wouldn't have been able to do a decent job as a pastor.

So, my whole reaction to being a bishop to the fullest was to become a pastor, and there were a lot of frustrations about this within myself about getting adjusted.

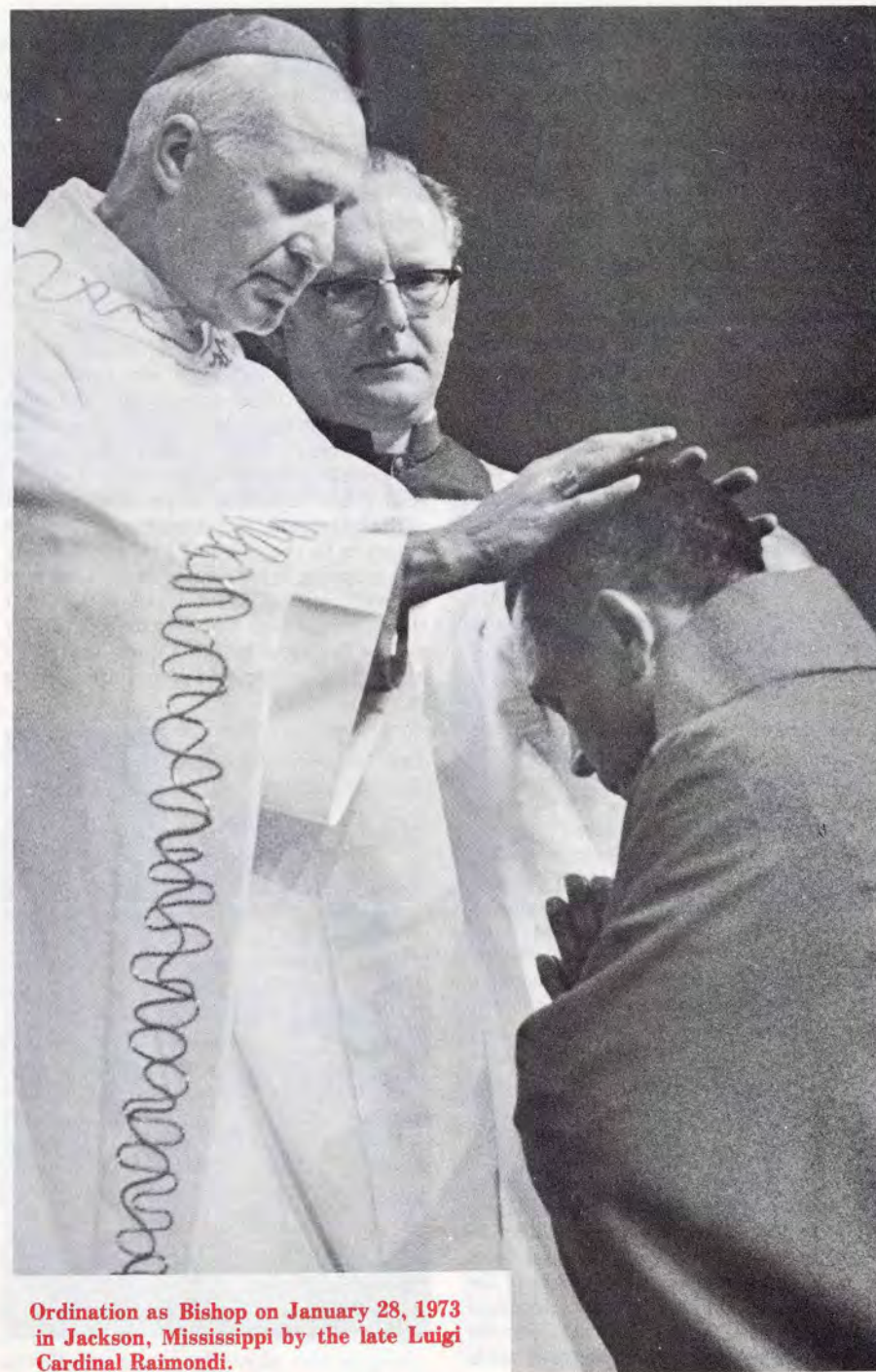
And I would say that when I was named Bishop of Biloxi, and after all the aftermaths and after all the thunder had settled a little bit, I thought that I was more at ease about what I was going to do as a bishop than I had been before.

Q.—You have been in Mississippi for four years now. How do you see it now and has it changed much?

A.—Obviously, Mississippi had a press



Ordination Day—May 7, 1951



Ordination as Bishop on January 28, 1973 in Jackson, Mississippi by the late Luigi Cardinal Raimondi.

image outside of Mississippi that wasn't favorable at all. If you had never been to Mississippi and you based your image on the press releases of the 60's and what the television showed you, certainly your reaction to Mississippi was impossible.

I have been in Mississippi for four years now and I have traveled the entire State. In traveling, I have seen vast changes. I would say that the people I have met in Mississippi and dealt with in parishes truly have a Christian outlook. At least, they were most respectful.

I have not had a lot of reaction that some people would think, based on racial overtones or undertones and that might have been. Some people would say that Catholics have a way of respecting people. I don't care what race you belong to, if you are a priest, they have a lot of respect for you. Some people would say they were doing that only because I am a priest, a bishop. Even if that is true, it is a great asset, because in my role of leadership, I can lead them to the acceptance of many other things they need to accept with regard to people.

Q.— What will your priorities be as the first bishop of the Diocese of Biloxi?

A.— I have said since the beginning that I look on being bishop as being the pastor of the Church of Biloxi and I relate this to my own experience as a pastor in a parish. Being a pastor of a diocese, which includes a lot of different parishes, means you also have a lot of priests, sisters, brothers and lay people to assist with that work. So, my role perhaps is overseeing or working with all these groups to carry out the mission of caring for the pastoral needs of the diocese. This is my first real hope.

There are a lot of needs that are bound up in this pastoral application which have to be taken care of. I hope to call on people who are specialists in these areas of concern to help take care of these needs. But, I think, that is the ultimate thing. For example, if we are ever talking of raising money, which we'll have to do at times, we must keep it in the minds of the people that the money is not to increase anybody's pocketbook or to make anyone fat, but will be used for the pastoral needs

of the people.

If that sounds simplistic, it is not. It is basic because often you could become a big administrator which a bishop or a pastor is. A pastor must learn how to economize, he must learn how to spend.

I think the ultimate goal is not to see how big a businessman I can be, but rather to see how I can involve all of this in being a pastor.

Q.— How do you hope to get the laity involved in the Church in your new diocese?

A.— Again, I see everything as a progression. First we are going to organize the Chancery on the simplest forms we can manage to operate the whole diocese. Next, I am planning to involve the priests in the parishes where they are. And I am expecting a personal contact with the priests, which means not being a nuisance to the priests, but, occasionally just stopping in for a sociable chat, as well as an official chat at times. I feel then that the priests in turn will help me get the lay people involved in the things that they know they are capable of and are experts in.



Nativity Cathedral, Biloxi



"I offer myself with joy to a ministry of service to the Diocese of Biloxi, and to all whose lives it will be my privilege to touch. May the Unity of God's People so magnificently reflected in this act of worship, be reflected in the days and years ahead which God will give me as the Bishop of Biloxi."

Q.— In what specific areas do you feel that lay people will be an asset to the diocese?

A.— There has been much stress recently at many meetings I have attended on the family aspect of pastoral service. This was discussed at our Diocesan Pastoral Council meeting in March here on the Coast. This is one area in which we need to find some structure for reaching people. If we try to reach the family unit with some kind of understanding and rapport, many other things will be possible.

Q.— You have often mentioned that you hope to be a "People's Bishop" rather than just an administrator. With your busy schedule, how do you feel you are going to put this into practice?

A.— I recognize that when any administrator takes a position, he has many ideas about what he is going to do and how he will change the world. And this is good,

because fresh new ideas are always good to bring into play. There is always a reasonable balance to employ and there needs to be a progression to this.

Certainly, I know that I will have to function in the Chancery Office quite a bit. I hope to get a very efficient secretary who can do a lot of things for me, someone who will be respected by both priests and people as being my assistant. I hope to do this with the Chancellor as well. He will speak for me when necessary.

Above all, I think the priests have chosen one of the most outstanding priests of



Bishop Carlos Lewis, SVD, of Panama, to the Bishop's right, admires the specially made vestment with the diocesan coat of arms.



America's four black bishops with Very Rev. Terry Steib, S.V.D., Provincial of the Divine Word Missionaries, Southern Province. Left to right: Bishop Eugene Marino, S.S.J., Bishop Joseph A. Francis, S.V.D., Bishop Howze, Bishop Harold Perry, S.V.D., Provincial Steib.

the diocese, Msgr. Kevin Bambrick to be the Vicar General and I certainly will look forward to his assistance with a lot of roles. I have the insight to see that some contacts with the people will be personal, but other times, through business schedules, contacts will be through designated people, including the priests.

Q.— Many times recently you have spoken of the need for fostering native vocations. Up to now, we have relied very much on priests from Ireland and outside the State. How do you plan to foster native vocations?

A.— Here is a very long process. Any vocations that we process now—let's say they are in high school—by the time they are ready to be priests, perhaps I'll be ready to retire. So, it's the whole idea of getting priests ready for the diocese for the future. In the meantime, we are going to have to find other means. We are certainly going to try and see if we can get vocations from Ireland and if we can find people outside of Mississippi who are

interested in coming to the South to work.

Q.— Do you intend to have somebody working in this area of vocations?

A.— Yes! A priest. I hope that each priest, sister and brother would complement this as a vocation. First, I'm really hoping to work with personal contact and then maybe with some kinds of programs and workshops.

Q.— Ten permanent deacon candidates are now being trained for the Biloxi Diocese. How do you see this program and how are you hoping to involve these men in the new diocese?

A.— This is a very good question. If we could get these 10 men ordained deacons, that would add 10 more clerics in the ministry of the Church in Biloxi which would be most helpful. I am hoping that these men will not be just extraordinary ministers of the Eucharist who would assist a pastor in Baptisms, etc. But I hope that in some of the priestless parts of our diocese, if it's possible, to assign these men to work there.



Bishop Howze signs legal document establishing the new Diocese of Biloxi as Archbishop Philip M. Hannan, Archbishop of New Orleans, watches.

A.— We have quite a few Catholic schools — both elementary and high schools — in our diocese. How do you see their role?

A.— I am thoroughly convinced that the existence of Catholic schools is absolutely necessary as a means to the Apostolate of the Gospel and also of education. I plan to work with all my might to continue to make the schools grow and develop as they have been doing on the Coast.

Q.— At the bishops' meeting in Chicago recently, the question of divorced Catholics was discussed and created great interest from the Press. Divorced and remarried Catholics are a special need in the Church. How sensitive are we going to be to their needs?

A.— I think we must be very sensitive to their needs. This is another area of the family programs that I was talking about earlier and of course, the problems in marriages and their breakdown should be



Bishop Howze is officially seated as the new Bishop of Biloxi. Looking on and applauding are left to right: Bishop Eugene Marino, S.S.J., the Apostolic Delegate, Jean Jadot, Archbishop Philip Hannan, and Bishop Joseph Brunini of Jackson.

of major concern to us. We shouldn't just be concerned with the successful marriages but also with the ones that are not successful. Also, I am hoping in the diocese to have a program of preparation for marriage, so, if possible, we could lessen the opportunity of a marriage breaking down. I think this is a most important area.

Rather than build up a big Tribunal—which we must do—we must build up some area of catechesis, or encounter programs. We are planning to set up these programs to take care of the needs. I also think that everyone should have a pastoral concern for these people who need the service of a priest.

Q.—What kind of hope would you like to give the people who have been divorced or remarried? What kind of outreach are you planning?

A.— We certainly hope that those opportunities of the Marriage Tribunal, which we have been enjoying in the United States for the past number of years, will be continued. This was discussed at our bishops' meeting, and it's hoped that Rome will give the United States special attention in this area. I hope so because they will be very helpful to us in solving some of the problems we encounter and from that point of view, I hope the New Canons will give us another opportunity to continue.

Q.— What about help or guidelines regarding teenage marriages?

A.— I think this is very important. This has to be done not only from a diocesan point of view, but also from a state and regional point of view. Both New Orleans and Mobile have some programs and I am hoping that we will be able to tie into theirs.

Q.— It is often said that young people are not just the Church of tomorrow but that they are the Church of today. How do you propose to get the young people involved in the Church?

A.— We have programs like CYO which doesn't reach all of our youth. But we are hoping, now that we are a smaller diocese,

to reach some of the youth we haven't reached before.

A lot depends on the priests. The local pastors have to become involved. They have to see the needs. Frequently they are not able to do it all. I think they will have to do what I am going to have to do. They will have to find interested people and religious who have the time. So, I hope that we will strengthen our CYO program.

Q.— Archbishop Coggan of Canterbury, England, recently met with Pope Paul to discuss Ecumenism. On a diocesan level, how do you see Ecumenism working?

A.— I am very interested in Ecumenism simply because I am a convert to Catholicism and I somewhat have a view of what non-Catholics and Catholics have. I won't say that I'm an expert but I do see a balance. I also remembered when I just became a Catholic, how painful it was at times to make the adjustment between what I had to practice as a Catholic and what I knew as a Christian non-Catholic. I think the Council documents on Ecumenism and the one dealing with people other than Christian were two very valuable documents.

I do think we need to work in areas that will give us hopes that are not empty, but something with a solid foundation. For instance, to talk about an ecumenical communion service is to put the cart before the horse, because there are a lot of doctrinal problems that must be solved before you can arrive at that stage. Continuing work on theological and doctrinal questions will be a necessity.

However, most of us who are at the grassroots are not capable of involving ourselves in these deep theological questions, so what can we do? There are many things we can do on fostering goodwill. Just to be able to talk to people is one thing.

Recently I attended part of the retreats of the Mississippi Religious Leadership Conference in Jackson, and at that meeting all of the leaders from the various religions, including the Jewish religion, discussed what was happening in the pew and what changes had taken place in their

worship services. To hear these trends of discussion was very encouraging, simply from the point of goodwill. Catholics didn't always sit down with non-Catholics and talk about these things so that praying for goodwill can be developed at the grassroots level.

There are a lot of programs in which we can involve ourselves, and these programs cut across all doctrines. For instance, just the idea of the energy program and conservation is an area that we can talk about. There are many social problems that everybody can work on together, many community problems.

Q.— Do you feel that the Church has been doing enough for minority groups?

A.— I believe that the Catholic Church is the universal Church of Jesus Christ. It is the Church that was established to save all men of all times, of all races. It belongs to everybody. The dispensation of the Gospel message by those who have had it in the past has not always been as rapid as it should have been to involve everyone. Consequently, a lot of minority people

Continued on Page 23



Bishop Howze gives his first blessing as Bishop of Biloxi.



The Diocese of Biloxi
invites you to the
Establishment of the Diocese
and the
Installation of



The Most Reverend Joseph L. Howze
The First Bishop of Biloxi
on Monday, the sixth of June
nineteen hundred and seventy-seven
at six o'clock in the evening
(Central Daylight Time)
in the
Nativity of the Blessed Virgin Mary Cathedral
and
The Saenger Theatre for the Performing Arts

Reynoir and Howard Avenue

Biloxi, Mississippi

The Apostolic Delegate in the United States

Archbishop Jean Jadot

presiding in the presence of

Archbishop Philip M. Hannan

Archbishop of New Orleans



Reception
Hotel Buena Vista



Left to right: Fr. Benjamin Horton, SSJ,
Mr. Albert Howze, father of the bishop,
Bishop Howze, and Dr. Marion Carroll,
Jr.



IN GOD'S VIEW

by Rev. Jerome
LeDoux, S.V.D.

We wear no clothes in God's view. No matter how dapper or natty we may think we look in our threads, no matter how fine and attractive we may think we appear, we came in naked, we shall go out naked, and we look naked before God at every moment.

In God's view, we have no facades, no veneers, no smoke screens which present a flattering front to the public while hiding the real us with all our defects, hangups and failings.

All our pompous pretenses and material possessions may deceive some people into thinking that we are something more than we are, but in God's view they are silly bubbles and baubles.

In God's view, all our foolish little lies as well as our big ones, all our clever ploys at leading others astray or away from the truth, stand wide open and exposed for what they are.

Our swaggering bravado which dares anything, and our blustering roughness which fears nothing look like the anxieties and insecurity which they are in God's view.

In God's view, we have no color to worship, run from or make excuses for; we have no ethnic origin, no nationality, no class level, no cultural advantage or disadvantage.

Every little evil psych job which we try to pull on others, every selfish scheme we conceive, every destructive game we run to get over on others, is open with all its ugliness in God's view.

In God's view, there are no hiding places at all, no secret rendezvous where evil can be plotted or done, no corners of darkness where the light of truth cannot penetrate. Neither Charlie Rich nor

anyone else can claim privacy of movement or secrecy or word and action behind closed doors; no, at least not in God's view of things.

In God's view, all of our words and actions throughout our life have been written in full record, completely taped and videotaped. And there are no 18-minute gaps.

Whether they are in the act of showing their vast store of wisdom on thorny questions like abortion, whether they are attempting to establish that they are not tainted by human respect, our solemn Supreme Court Justices sit stark naked in God's view.

In God's view, there are no skeletons in anyone's closet, for mere walls could not even begin to conceal from the All-Knowing what has gone down in the most private of lives.

Not even our innermost thoughts, which we are wont to cherish as the very last bastion of privacy and individual freedom in our personal life, are by any means secret in God's view.

In God's view, there is no such thing as a secret bull session, a hush-hush, X-rated party, a raunchy conversation or a hidden activity which discreet people keep under wraps.

Cosmetics are simply non-existent in God's view; for there is nothing which can change the reality of our human frame, nothing which can disguise the undesirable elements of human life.

In God's view, there are no favorites who can hide under the shield of people whom they know; there's no nepotism arising from blood; there's no advantage rooted in birth or money.

Though often abused as an end in itself of a distraction from our Ultimate End, material creation does not obscure its invisible Origin, but rather enhances it in God's view.

In God's view, the most real things are frequently the least seen, the rarely touched if touched at all, the barely heard if ever heard, the scantily experienced in human terms of thinking.



*You are invited
to the celebration of the
Twenty-fifth Anniversary
of the founding of
St. John the Baptist Catholic Church
on Sunday, the nineteenth of June
nineteen hundred and seventy-seven
at three o'clock in the afternoon
on the church grounds
1312 Dallas Street
Waco, Texas*

*Former pastors of St. John's Church
will be in attendance.*

*Principal speaker will be
Mr. Jimmy Snell, Mayor Pro-Tem of Austin
Entertainment by Classie Ballou and sons*



St. John's Church.



St. John's Rectory.

HISTORY OF ST. JOHN'S PARISH, WACO, TX



Mrs. Mary J. DuConge offers gifts to Bishop Vincent Harris of Austin, main celebrant at the Mass of Thanksgiving. To the right is Fr. Henry Marusa, S.V.D., first pastor of St. John's.

The first Divine Word Missionaries came to the United States from Europe in 1895. In 1905 they made their start with Black Americans in Merigold, Mississippi. The Southern Province has since staffed parishes for Black Catholics in Arkansas, Louisiana, and Texas in addition to Mississippi where they established the first seminary for Black youth at Bay St. Louis.

In 1946 Divine Word Missionaries began St. Peter Claver Mission at Taylor, Texas. After five and a half years of rather unsuccessful attempts to interest more Black people in joining the Catholic Church, the third pastor, Rev. Henry Marusa, S.V.D., closed the small frame

cottage church and planned a fresh attempt in the larger city of Waco.

Following leads supplied by personnel associated with the Union of Czech Women of Texas (K.J.Z.T.), the present site was located and purchased with a loan from the K.J.Z.T. The first purchase included 4.12 acres. Later additions included a lot on Dallas St. and 3.47 acres toward the Brazos River.

Father Marusa celebrated the first Mass on February 7, 1952, with five Catholics in attendance. Of the five present on that occasion, Mr. and Mrs. J.D. Giron have since passed away. In the beginning, Mass was offered on the sun porch of the old brick house which has



Houston; Fr. Vance Thorne, S.V.D., homilist and former pastor, presently pastor of St. Bartholomew's, Little Rock, Ark.; Provincial Steib, Bishop Harris, Fr. Marusa, S.V.D., first pastor of St. John's; Fr. Charles Leisring, S.V.D., present pastor; and Fr. Stanley Gootee, S.V.D., former pastor, presently at St. Anthony's, Lafayette, La.



This history of St. John's Parish was graphically illustrated for parishioners and guests to admire after a dinner in the Parish Hall. Mrs. DuConge is shown putting the finishing touches on her display.

stood on the property since the 1850's when it was built by the James E. Davis family with bricks made on the banks of the Brazos several hundred yards away. This original structure still serves as the rectory.

On February 22, 1952, Father Marusa sent out the first public statement of intent for the new mission. Plans were announced to open a kindergarten by September 7. With the help of "Frenchie" Guenet, and others, the basement was plastered and received a cement floor. A concrete block addition was made to accommodate toilet facilities for the children. Classes opened on schedule and the first "graduation" was held on July 19, 1953. Actually, the pre-school children did first grade work and most entered second grade in the public schools after complet-

ing kindergarten at St. John's.

In September 1955, the founder of St. John's transferred to the Western Province of the Divine Word Missionaries in California and was succeeded by Rev. Stanley Gootee, S.V.D. The new pastor quickly built on the foundations laid by Father Marusa and added a school bus to pick up the children. To accommodate the growing number of children, a two-story house was rented on Dallas St. and Father Edmund J. Fleming, chaplain at Connally Air Force Base, promised to pay the rent as long as his assignment at the nearby base would hold. It was the same priest who gave St. John's the splendid oil painting of the Last Supper which hangs over the entrance to the church. The painting was originally done in Burma by an American airman for Father Fleming's

(continued on page 20)



Mr. and Mrs. David Smith were among the many people who came to visit St. John's on June 19th. Mr. Smith, left, City Manager of Waco, and his wife visit with Mr. Oscar DuConge, parishioner of St. John's, and a former Mayor of Waco.

BURMA SURVIVOR'S OUTSTANDING ART WORK

They called the outfit Merrill's Marauders, and for 12 months its 3,000 men fought savagely behind the Japanese lines in Burma until the number was whittled by disease and bullets to 84 war-weary men. And out of all this bloodshed was born, paradoxically, a beautifully tender and moving portrait which the War Memorials Committee acclaimed as one of the outstanding pieces of World War II.

The portrait of the Last Supper, now hangs in St. John's Catholic Church in Waco, at 1312 Dallas St.

How it came from Burma to Waco is a long story.

One of those 84 survivors of Merrill's campaigns in Burma was a Catholic chaplain, Rev. Edmund J. Flemming.

Another was an airman who had graduated from art school but whose only association with brushes at that time was painting No Smoking signs in the 14th Evacuation Hospital on the Burma Road. The sign painter's name was Peter Travoto. He is now a portrait artist in Brooklyn, New York.

The priest was the chaplain at James Connally Air Force Base, Waco.

"When we were evacuated," Father Flemming recalls, "the first thing we did was build a chapel. We built it of teak wood and concrete and put a thatched roof on it."

Father Flemming said the original plan was to have three paintings on the walls of the chapel with the Last Supper above the altar.

It was not without some difficulty Travoto got the materials for the painting.

The commanding officer of the outfit, Col. L.N. Swanson of California, was enthused over the idea and had the paints flown in from England.

"The firm that supplied them has the reputation of making the best in the world," Father Flemming said.

The canvas presented another problem. The picture was to be 5½ feet by 11 feet, and canvas that size was not to be had in the Assam district of Burma.

Finally they were able to find some canvas in Bombay which, glued together,

was large enough for the picture.

If you look closely you can see the line where the two pieces were joined. It runs the length of the picture.



Left to right: Provincial Steib, Mr. Jimmy Snell, Mayor Protem of Austin, Texas, a Waco native and member of Divine Word Missionaries' Holy Cross Parish, Austin, featured speaker; and Fr. Charles Leisring, SVD, pastor of St. John's, Waco.

The entire scene is an original interpretation of the Last Supper. Placement of the 12 apostles differs from other more widely known portraits.

"All we had to go on were a breviary and a couple of Indian art pictures," Father Flemming said.

The most striking departure is the position of Judas - right in the foreground. He is further identified as the only one without a halo. "I certainly hope he hasn't a halo," Father Flemming grinned.

To Our Lord's right is St. John, and to His left is St. Matthew.

Why did Father Flemming pick the Last Supper as a subject for Travoto?

"The men had been away for 12 months," Father Flemming explained. "I wanted to get them back practicing their religion as fast as I could— especially receiving communion."

"I picked the Last Supper because it epitomizes what the Catholic Church believes about communion."

Travoto began the painting in 1944, worked 12 months and completed it in 1945. Travoto was shipped back home and the portrait remained in the thatched-roof chapel in Burma under the care of Father Flemming whom the men nicknamed "the Bishop of Assam."

Then in 1946 the evacuation center was abandoned, and Father Flemming rolled up the painting and took it home with him to Worcester, Massachusetts.

Father Flemming was offered \$5,000 for the painting by a collector of World War II art pieces but wouldn't sell it because he hoped to have a church of his own where he could place it.

Later, Father Flemming was recalled into the service and was stationed at James Connally Air Force Base in Waco. When he saw that he probably would stay in for several more years he decided to give the picture to his good friend, Rev. Stanley Gootee, S.V.D., pastor of St. John's Catholic Church—a favorite charity of the men at James Connally. This was in December, 1957, when Father Gootee was building the new church which was dedicated in January 1958.

Visitors are invited to drop by the church any time to see the historic painting.



City officials, state legislators, friends, and parishioners, listen to Mayor Protem, Mr. Jimmy Snell's speech.

BURMA SURVIVOR'S OUTSTANDING ART WORK ADORNS ST. JOHN'S



thatched-roof chapel in Burma.

In 1957 Father Gootee broke ground for the new church building which was dedicated by Bishop Louis J. Reicher on January 12, 1958. In July, 1958, Father Gootee established "St. John's Catholic Information Center" at 1019 South Second St. as another means of making St. John's Church more known in the city of Waco.

Father Gootee was followed by Rev. Vance Thorne, S.V.D., the first Black priest to serve as Pastor of St. John's. During his ten years, from 1961 to 1971, Father Thorne added significantly to the number of members and built a strong Community of Catholics in the parish.

When James Connally Air Force Base closed it cut off one of the areas of support which had meant so much to St. John's. One of the former airmen, Mr. Lambert L. Honton, who now lives in Wichita, Kansas, still sends a monthly contribution to the church.

Rev. Michael Moody, S.V.D., the second Black priest at St. John's, was pastor from 1971 to 1975. In August of 1975 he was succeeded by Rev. Charles Leisring, S.V.D. With physical improvements in the parish buildings and addition of new members, St. John's is ready to move vigorously into its second 25 years.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

Are also gratefully appreciated.

Send to:

BROTHERS' MISSION CLUB
ST. AUGUSTINE'S SEMINARY
BAY ST LOUIS, MISS. 39520



Bishop Kalilombe, Bishop of Lilgwe, Malawi, Central Africa, was a recent visitor to Divine Word Seminary, Bay St. Louis.

OTHER HAPPENINGS

Mound Bayou, MS Fr. Anthony Bourges, S.V.D., pastor of St. Gabriel's, reports that he has an increase of eleven new converts this year. He recently baptized five brothers of the same family. Others are presently taking instructions.



OTHER HAPPENINGS . .

Divine Word Missionaries renew vows at the end of annual retreat.

Bay St. Louis, MS Fr. Borgia Aubespain, S.V.D., pastor of St. Rose de Lima parish was recently appointed a religious Consultor for the Diocese of Biloxi. Fr. Aubespain also serves as Assistant Provincial of the Southern Province. He will be acting Provincial this Fall when Fr. Provincial Steib, S.V.D., and Fr. Curtis Guillory, S.V.D. attend the Society of the Divine Word's General Chapter outside of Rome.

On June 10, 1977, Rev. Thaddeus Boucree, S.V.D., celebrated his 25th ordination Jubilee with a Mass of Thanksgiving at Divine Word Seminary. Fr. Maurice Rousseve, S.V.D., who also preached at his first Mass, delivered the homily before scores of Divine Word Missionaries and Fr. Boucree's immediate family. Highlights will appear in the FALL issue of the MESSENGER.

On August 15, fourteen Divine Word Novices became members of the Divine Word Missionaries when they pronounce their First Vows in ceremonies at Divine Word Seminary Chapel.

Br. Lucius Guillory, S.V.D., Director of the Brothers Formation Program in the U.S.A., and Dean of the Prep Seminary, was chosen as a member of the Brothers Formation Committee to make preparations for the General Chapter in Rome.

A few of the many Divine Word Missionaries who attended Bishop Howze's installation, are shown with the Apostolic Delegate, Archbishop Jean Jadot. Left to right: Fr. Richard Jeschke, SVD, Fr. Curtis Guillory, SVD, Archbishop Jadot, Fr. Al Dixon, SVD, and Fr. Cliff Labbe, SVD.



MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

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Thank You,
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have not been included. Take, for example, Mexico. While the people were baptized into the Catholic religion, that is about as far as it has gone. No care has been taken to support and sustain these people over the centuries in their baptized religion.

Regarding the black people in the United States—just numerically black people are not Catholics. And for that reason, you sometimes hear the adage that the Catholic Church is the white man's Church. Now, that might be a probable way to look at it, by virtue of the numbers, but, by virtue of the mission of the Church it is not. It is a Church of all peoples of all times, of all races, so everybody who desires to believe and join should belong to the Church.

However, I do think that the Church has been slow in this. Obviously there are many circumstances and reasons for this. I think the Church is growing to see what its mission is. The Second Vatican Council has helped us in this in so many ways. Also, the growth of the Church in Africa is another instance where we know the Church can flourish in that country.

I think the same thing can be true in the United States with the proper system of evangelization. The Church has a mission to reach many people. It's moving in that direction. Some people think it's moving too slowly.

My own motto is "Unity of God's People" and I hope to get everybody to see that the Catholic Church does not belong to one particular group but to everybody. By virtue of my baptism and confirmation, I am commissioned to be a witness for Jesus Christ. If we can get this across, I feel conversions will be coming a little easier.

Q.— What is going to be your attitude and outlook on Social Justice and Peace?

A.— If we take a good look at the Civil Rights Movement of the 60's, it was basically a movement of religion because everybody who was involved, including Martin Luther King and those with him, were religious. Many times, in the marches, you could see the witness of rabbis, ministers, sisters, brothers and priests. So, we know that religion is very important with regard to understanding

the real issue of human rights and civil rights. I think it is very important for religion because this is an area where all religions can get involved. For us to understand the real impact of bringing about human rights, religion must be involved. Otherwise, people are not able to see how it relates to something higher than the human being.

Mr. Carter is outspoken in this because he is a very religious man and I think this is a basis of his power and strength. Everybody isn't going to agree with him and he knows that, his religion gives him the strength to do whatever he thinks is right and needs to be done. And I certainly hope that the culmination of all our programs in the diocese will find its relationship in fostering justice and human rights.

Q.— In the Diocese of Biloxi, there seems to be a great interest in movements like Marriage Encounter, Cursillo, and the Charismatic Renewal. How do you see these movements and how are they going to contribute to the Church in Biloxi?

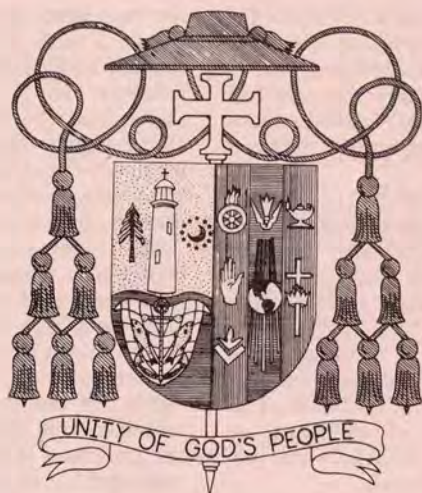
A.— I think it is a very good asset for us to have these movements. These movements have done a remarkable job in involving Christian people and the effects can be seen as I go around the diocese. I think it is very important to have the priests who are enthusiastic about them and I feel we all should give them the encouragement they need.

I made a Cursillo weekend myself some years ago. I have not made a Marriage Encounter, but I do plan to make one. I have been involved with prayer groups in Jackson. I have said Mass for them frequently.

I certainly plan to work with these programs and to hope they will maintain that balance that is needed and that they will attract a lot of people and not frighten people away.

Q.— Finally, as a bishop, whose schedule will be a busy one, what are your hobbies and will you have any free time for them?

A.— I'm glad to be coming to the Coast because I like anything that deals with the water. I like fishing and I like to eat seafood. I do have a hobby with plants. By being a biology teacher, I had a great interest in plants and animal life.



BISHOP HOWZE'S COAT OF ARMS

Bishop Howze's coat of arms is composed of a shield, a motto and the external -ornamentation. As the ordinary of the diocese, the bishop's shield is divided into two halves, one containing the arms of his jurisdiction and the other containing his personal arms.

The arms of the Diocese of Biloxi (on the left) is composed of a golden field which is symbolic of Jesus Christ as the light of the world. Centered upon the field is a lighthouse, the famous landmark of Biloxi which signifies Christ as the beacon of truth and peace. On the left is a green pine tree for the Cedars of Lebanon which is emblematic of the forestry and lumber industry of the northern portion of the diocese. On the right is a crescent encircled by 12 stars, all in blue, for the Blessed Virgin Mary, patroness of the diocese titular of the cathedral.

The bottom side of the shield is wavy blue for the Mississippi River and also a symbol for the waters of Baptism. The fishnet containing two fishes symbolizes the fishing industry of the Gulf Coast and Christ's admonition to Peter, "I will make you fishers of men." The anchor is symbolic of hope.

Bishop Howze's personal coat of arms (on the right) contains a flaming chariot wheel for his maternal grandfather Elijah and also represents the Negro spiritual "Ezekiel Saw the Wheel Way in the Middle of the Air." The open right hand stands for Benjamin, his paternal grandfather. It is also representative of his reception into the Catholic Church by Father Benjamin Horton, SSJ. On that day, Bishop Howze chose the name Joseph as his baptismal name, which is symbolized by the white lily and the carpenter square of St. Joseph.

The lighted lamp is for St. Albert the great, the Dominican scholar of the sciences, philosophy and religion and the patron saint of Bishop Howze's father, Albert O. Howze, Sr. The white conjoined cross and crown symbolize St. Helen, patron saint of Bishop Howze's mother.

The white dove over the middle section is symbolic of the Holy Spirit who sends forth white rays of truth upon the world to unify the people of God into a community of love-Bishop Howze's episcopal motto.

The external ornamentation is a pontifical hat with six tassels on each side, all in green, and the episcopal cross is gold. These are the heraldic insignia of a prelate of the rank of bishop.

DIVINE WORD Messenger

FALL - 1977

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PROFILES IN PUBLIC SERVICE

BR. JOACHIM - THE SVD'S "BROTHER FIX-IT"

FR. BOUCREE'S 25TH JUBILEE

DIVINE WORD MESSENGER

FALL - 1977
VOL. 54, NO. 3

THE DIVINE WORD MISSIONARIES are an international mission order of over 5,000 members including Bishops, Priests, and Brothers. In 1905 the order began working among the black people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training black Priests and Brothers at its Bay St. Louis seminary. Today candidates of any race may train there.

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COVER

Police Chief Douglas Williams of the Bay St. Louis Police Department attends to the needs of law enforcement in the community. He is a member of St. Rose de Lima parish and is featured along with two other public servants in the new series, "Profiles in Public Service," focusing on parishioners of the Divine Word Missionaries. See page 4.

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Editor's Note



We are pleased to have Brother Joachim Brignac, S.V.D., who is featured later on in this issue, as our Guest Editorialist. Br. Joachim attended the Divine Word Missionaries' Tertiary program in Nemi, Italy in 1973.

THE AMERICAN AILMENT

Several years ago I had the chance to spend five months in Italy, of traveling almost the full length of the country to the western tip of Sicily. To top it off, I was able to spend almost two months in Ghana, West Africa. A most enjoyable and beautiful time, but above all an enlightening one. For the people, the natives in both countries, were so friendly, so relaxed and full of life that it made me think of the contrast we find in my homeland—the tense, fearful attitude of so many Americans.

This I consider to be *The American Ailment*—fear. Many would also include worry in this category, but I consider this to be nothing more than fear, a fear that I will not get what I want, that I will not be satisfied in my own mind. So this leaves only fear.

Our fear here in the U.S. has a great deal to do with our lifestyle. We have the highest standard of living in the world, the greatest number of possessions, and the highest degree of tension or fear. We have accumulated so much so fast it has given us a false sense of security, it has begun to replace God. A partial vacuum exists, something—anything—tries to rush in to fill the void—in this case fear. Where God is pushed out, fear or a lack of faith rushes in. For this is all fear is, a lack of faith in something. Our famous "one-eyed monster," TV, has a great deal to do with creating this fear, this void. Commercials constantly hammer us with the promise of happiness if only we use this product. After years of such brainwashing, we gradually begin to believe, to absorb it, and unconsciously feel that happiness, peace, rests in possessing more and more goods, and God is slowly pushed out.

In the countries I visited I always found that the people as a whole had a deep faith in some supreme being. Thus their life, their emotions, their joy, had a solid foundation. They could enjoy life without fear lurking beneath the surface of everything they did. They had faith that what they were doing was worthwhile in the eyes of someone greater than themselves.

The solution does not involve getting rid of our possessions—far from it. Rather, it involves taking a closer look at these possessions and deciding to stop putting our faith in them, however unknowingly we do it. It means a return to putting our faith in the One Who made these possessions for our use. He said it all in one sentence: "Oh you of little faith, why do you fear?"

CHIEF DOUGLAS WILLIAMS

PROFILES IN PUBLIC SERVICE

[Editor's Note: We are pleased to begin a new series featuring members of Divine Word parishes who are dedicated to public service. The first three to be presented are members of St. Rose de Lima parish, Bay St. Louis.]



**Bay St. Louis Police
Chief Douglas Williams**

A recent story in the New Orleans Times-Picayune (October 27, 1977) featured our subject, Chief Douglas Williams, with the headline "Black Police Chief Leads by Example." A better title could not have been found, for that is exactly what the St. Rose de Lima parishioner does. As the first Black man chosen to be Chief in the predominantly white city of Bay St. Louis, Mississippi, Chief Williams does things in a quiet, but firm way. The son of a charcoal burner and woodsman, Douglas Williams is one of seven children of Paul and Rosine Williams—parents who worked hard to educate their children. It paid off.

Chief Williams attended both grade and high school at St. Rose de Lima, and

after graduation was employed by the L&N Railroad. Inducted into the Army, he later served his country both at home and abroad for four years and was honorably discharged with the rank of Sergeant First Class.

Continuing his education, he took a typing and bookkeeping course at the Mississippi School of Business in Gulfport.

Following in the footsteps of his father, Chief Williams decided to enter into the wood business, and he worked in this field for 24 years until he was approached by then Mayor John Scafidi about joining the police force. Mayor Scafidi was attempting to recruit qualified Black candidates to the Bay St. Louis police force; Douglas Williams reluctantly accepted a night job since he was doing well in his wood business.

When asked why he would leave his established business, Williams said, "Well, I didn't want it said later on that 'We gave them a chance, and they



**Chief Williams checks with
dispatcher Mrs. Lillie
Bermond**



Chief Williams and Mayor Larry Bennett with members of the Police Department...Left to right: Mrs. Lillie Bermond, Chief Dispatcher, Mrs. Christine Wilson, dispatcher, Mrs. Beverly Lee, dispatcher, Mrs. Gwendolyn Fredrick, dispatcher, Mr. Eddie Lizana, dispatcher,

er, Ptn. Albert Biehl, III, Ptn. Alton Benoit, Chief Williams, Mayor Bennett, Ptn. Wilbert Dorsey, Ptn. Alvin Favre, Ptn. Harris Boudreaux, Ptn. Franklin Hess. Unavailable at time of picture: Assistant Chief Emmitt Ellis and Ptn. Larry Ladner.

wouldn't accept it!"

Looking back, Chief Williams admits there were some trying times with both races when things were the way they used to be.

A true family man, Chief Williams gives a lot of credit to his wife, the former Louis Armstrong (now a homemaker with the Welfare Department) and six daughters.

Eventually, Douglas Williams was appointed Assistant Police Chief by former Mayor Warren Carver and was well received and respected by all members of the community, black and white. In a quiet way Chief Williams has done as much to advance civil rights as any protester's marches. His officers will attest to this in that they petitioned the City Commission to appoint him Chief in 1976.

Although no longer in the pulpwood industry, he has managed to save enough to put his daughters through college. Clementine Williams of Long Beach, Mississippi, holds a Master's Degree and is a Reading Specialist in DeLisle, Mississippi; Mrs. Rosine Jushaway is a Program Specialist for the Senior Citizens of Bay St. Louis; Mrs. Susan Brown of Long Beach is a social worker; Mrs. Pamela Martin of Pass Christian is a nurse at the Naval Home in

Gulfport; Donna Williams of Lafayette, Louisiana, is an accountant for the Amoco Oil Company; Noella Williams is a sophomore at USL, Lafayette.

Chief Williams has stressed the importance of education, and he himself has led the way by attending many schools and seminars in law enforcement. He is a Knight of St. Peter Claver Council #6.

He is a chief who leads by example.



Chief Williams gets a send-off kiss from his wife Louise as he leaves for work.

MR. HARRY FARVE
CITY COUNCILMAN-PRESIDENT,
ST. ROSE DE LIMA PARISH COUNCIL



Councilman Harry Farve is sworn in by Federal Judge Dan Russell as his parents look on. Seated is Mayor Larry Bennett.

Harry Farve, a life-long resident of Bay St. Louis, became the first Black elected official in the City of Bay St. Louis when he was elected councilman for District III in 1977. Born on November 11, 1943, Harry Farve is the son of Mr. and Mrs. Peter Farve of Bay St. Louis. He is presently employed as Office Manager at St. Augustine's Seminary where he has worked for the past fifteen years.

Mr. Farve has been active in the community life of the City of Bay St. Louis over the years. Working with the youth of the city as Director of the Valena C. Jones Gym prior to its being turned into a building utilized by the City of Bay St. Louis, Harry is well known in youth circles. He has been active in the CYO program of St. Rose de Lima's parish, leading the group to many outstanding accomplishments. A past member of the St. Rose de Lima Parish Council, Mr. Farve was elected to the post of President in October of 1977.

A capable man in many fields, Mr. Farve is considered a leader by youth and adults alike. He unsuccessfully ran for the office of Justice of the Peace in 1975, missing out by a slim margin, but

was overwhelmingly elected to his present position of City Councilman. He is regarded by both black and white citizens of the community as being an honest and fair-minded person.



Br. Theophane, S.V.D., checks with Harry at the Office of St. Augustine's Seminary where he is employed as Office Manager.

MR. ANDREW LIZANA
ASSISTANT FIRE CHIEF



Assistant Chief Lizana

Andrew Lizana, the Assistant Fire Chief of the Bay St. Louis Fire Department, is the son of Mr. and Mrs. Alphonse Lizana. Born on May 8, 1930, Assistant Chief Lizana married Betty Fairconnetue in 1951. The couple have six sons and six daughters. One son, Eddie, paralyzed as the result of a motorcycle accident, is a dispatcher for the Bay St. Louis Police Department. Michelle and Andre Lizana are presently serving with the U.S. Navy in Puerto Rico. Guy and Maurice Lizana are stationed at Fort Benning, Georgia, with the United States Army. Miss Terri Lizana, a daughter who spent two years with the Army in Germany, is presently working on her Master's Degree at the University of Southern Mississippi in

Hattiesburg. A married daughter, Donna, is now living with her husband in Germany where he is a member of the U.S. Army.

Assistant Chief Lizana was one of the first Black firemen in the State of Mississippi and moved up through the ranks to his present position as Assistant Chief. He and his family are members of St. Rose de Lima parish, and Mrs. Lizana is employed as a teacher's aide in the Bay St. Louis Catholic elementary school system. Assistant Chief Lizana is also employed at St. Augustine's Seminary where he is chief engineer of operations. He has worked for the Seminary for the past 27 years.

NEW MEMBERS AND NEW NOVICES

On August 15, 1977 fourteen young men professed their vows as members of the Society of the Divine Word in ceremonies at St. Augustine's Seminary. They were presented to Father Provincial Steib by Novice Master Father John Stoessel and his associate, Father Pat Barder. Fr. Steib delivered the homily and the music was provided by the outgoing class.



NEW MEMBERS

Class '76-77 [1st row, l. to r.] Mike Wesser, Mel Vigil, Mike Lindstrom, Steve Berry, Rick Byrum, Mark Weber. [2nd row, l. to r.] Fr. Pat Barder [Novice Master], Ken Hamilton, Tom Ascherman, Mike Keefe, Kevin Gleason, Dennis Newton, Jim Fisher, Jim Braband, Gerry Leonard, Fr. John Stoessel [Novice Master].

The following day, Assistant Provincial Borgia Aubespain, S.V.D., accepted seven new men into the Novitiate Program at ceremonies at the Seminary. They were later joined by Br. Dennis Williams, S.V.D., a missionary in Ghana who finished his preparation for final vows.



NEW NOVICES

Class '77-78 [sitting, l. to r.], Fr. John Stoessel [Novice Master], Gerry Berish, Mike Szramowski. [Standing, l. to r.] Doug Shaw, Chris Freitas, Rick Andrus, Mike Sucharski, Neil Fagan.



Br. Dennis Williams, SVD



by Rev. Jerome
Le Doux, S.V.D.

OH, THAT CARPENTER!

He confounded all of the world's magicians and legerdemain specialists by making instant wine out of water, by multiplying fish and loaves of bread, and by dispelling diseases of every kind with a simple touch of His hand.

His silver-tongued delivery of Aramaic weaved a spell over thousands, so that they followed Him for miles, forgetting their physical condition, their bodily needs and even their food.

He outdid His speech, however, just by being. His honeyed yet powerful words caused people to hang on His lips, but His person, carriage, being and way of life outstripped His words.

Can this be the carpenter's son? Can this be He who had to share His birthplace with dumb animals? Can this be He who for most of His life traveled nowhere, was exposed to very little education, and did nothing out of the ordinary?

He not only built tables in His father's shop, but He had the nerve to overturn the tables in the temple, wielding a mean whip, throwing the moneychangers out and condemning the veneal, commercial desires of men who hungered after goods instead of God.

With greater ease than that with which He and His father Joseph planed wood, measured and nailed it together, He calmed the boisterous winds and rolled back the angry seas.

He did what no other man dared do in bucking the centuries-old affliction of sexism. Ignoring the chauvinistic prejudices and customs of His time, He rapped compassionately with a much-divorced Samaritan woman and freed another woman taken in adultery.

In spite of itself, despite its stubborn resistance to the Carpenter and His ideas, the whole world, the course of its history and its destiny will never be the same because of Him.

Oh, that Carpenter! He intrudes ever so gently into each life. Though He never forces Himself on anyone at all. He will forever haunt the thoughts, inspire the words and motivate the actions of every child, every woman and every man of all times.

Defying all logic and exceeding our wildest imaginings, He actually selected the lady whom He wanted to be His Mother: the most beautiful person, the warmest human being, the gentlest and most loving creature of all time.

He stunned the money-oriented world by choosing to be born among cattle, spurning the comfortable trappings of riches, the reputation of social achievement, the glow of fame and fortune.

Complete security could have been His, even a constant escort of ten legions of angels, but He showed how much He was like us by growing up as a weak baby, allowing His parents to snatch Him from the murderous grasp of Herod and spirit Him off into Egypt.

He devised the keenest philosophy, the deepest theology and the greatest way of life ever conceived by the human mind—all with practically no training or formal education.

Yes, it was this hammer-and-nail Man who engineered the greatest coup of all times: a total takeover of body, mind and soul through peaceful—and voluntary—means, especially love.

He made enemies because He told people to love theirs. He aroused tempers because He told people to calm theirs. He fired passions because He advised people to cool theirs.

To the offense of the enlightened Scribes and Pharisees, He liked to pal around with crude fishermen in their dinky boats, with hated tax collectors like Zachaeus, with hardened hookers like Mary Magdalene, with outcasts, the diseased and the halt.

BR. JOACHIM-THE SVD'S

"BROTHER FIX-IT"



...Getting ready for work

We have all heard the expression, "It's worth its weight in gold." Well, if there is one person who is truly worth his weight in gold, it is Brother Joachim Brignac, S.V.D. Small in stature, Brother Joachim is tall in ability and devotedness to helping the missions. Because of his abilities and talents, the Divine Word Missionaries are truly blessed to have a man of his caliber among its ranks.

Born on August 9, 1933, Brother Joachim entered St. Augustine's Seminary, Bay St. Louis, in 1952, originally studying for the priesthood. He entered the Divine Word Novitiate and pro-

nounced his first vows as a cleric in 1959. Realizing that God was calling him to the Brotherhood, he entered the Divine Word Novitiate for the Brothers (presently cleric and brotherhood candidates have the same Novitiate) and took his vows as a Brother in 1961. He worked in the Techny Mechanic Shop at Divine Word Seminary, Techny, Illinois, and did general maintenance work for the kitchen, laundry, and service elevators at Techny.

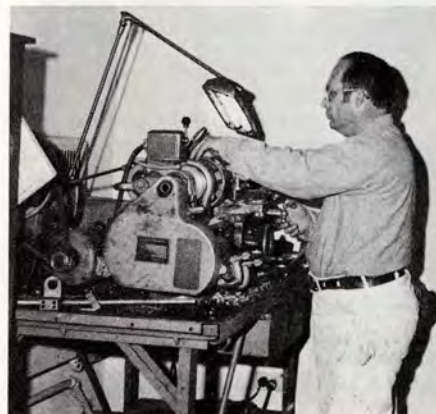
In 1965 he came to the Southern Province and taught Industrial Arts at Holy Rosary Institute, Lafayette. His



Br. Joachim and his friend "BOZO"



Checking out a fan in the students' recreation room at the Seminary. Br. Joachim remodeled much of the old quarters.



students took first place in State competition for three years, second place for two years, and third place one year. Quite an accomplishment! On May 1, 1968, Bro. Joachim pronounced his final vows.

In 1973 he attended the Divine Word Missionaries' Tertiate program for six months in Nemi, Italy (a time for intellectual and spiritual renewal) and upon his return was given the green light to take his "Green Machine" on the road. The "Green Machine" is a van Bro. Joachim has fixed up as a self-contained repair shop. Brother Joachim travels throughout the Divine Word Southern Missions and—literally—saves the Divine Word Missionaries thousands of dollars by making the necessary repairs on jobs in need of attention in the various parishes—repairs which otherwise would not be affordable.

Not only is Brother Joachim helping our Southern Missions, but he is constantly looking for ways in which to be of help to our foreign missions by sending them materials for their stations. He is truly worth his weight in gold! But more important...he is a concerned missionary.





After the Jubilee Mass.....

On the closing day of the Divine Word Missionaries' annual retreat, Father Thaddeus Boucree was joined by his family and friends for a Mass of Thanksgiving on the occasion of his 25th Anniversary. Fr. Maurice Rousseve, S.V.D., of New Orleans, who preached at Father Boucree's first Mass twenty-five years ago, delivered a moving sermon on the priesthood. A community meal was held in the Seminary afterwards, attended by his family, friends, and confreres.

Fr. Boucree has served in the following capacities during the last twenty-five years: Assistant pastor at Immaculate Heart parish, Lafayette, Louisiana, 1953-1956; Holy Rosary, Hattiesburg, 1956-1960; St. Gabriel, Mound Bayou, Mississippi, 1963-64; Tertiaship, Nemi, Italy, 1964; Pastor of St. Joseph's, Elton, Louisiana, 1964, followed by a pastorate at St. Bartholomew's, North Little Rock, Arkansas, where he served until he was appointed Vocational Director (College Level) for the Southern area in 1975. Fr. Boucree is presently associate to Fr. Bob Guste at St. Francis de Sales parish in New Orleans. He is also engaged in giving Parish Missions and retreats all over the South. He recently delivered the homily at the Youth Rally held in the Superdome in New Orleans.

We congratulate Fr. Boucree for his service to the Church and wish him success in the coming years.

FATHER THADDEUS BOUCREE, S.V.D., CELEBRATES 25TH ANNIVERSARY



Father Maurice Rousseve, S.V.D., preached the Jubilee homily. He also preached at Fr. Boucree's first Mass.



Fr. Boucree points out friends who have come to celebrate with him at the Jubilee meal.

WHAT ONE YOUNG MISSIONARY CAN DO

We received a check in the mail recently with the following note: "The enclosed check represents \$14.96 saved for the missions by my little 3-year old friend...(with a little coaching from her parents). This is already the second time the little tot is giving her mite to the missions; once before she came across with \$11.00 in pennies." May God bless this young missionary.

OTHER HAPPENINGS



Rev. Wilbert White, S.V.D., Pastor of St. Jules, Franklin, La...new Senior Housing Units



Recent visitor, Fr. ALOIS KLIJN, S.V.D., newly appointed Novice Master in New Guinea.

APPOINTMENTS

FR. RAYMOND JONES, SVD, has been appointed Administrator of Notre Dame, St. Martinville, Louisiana.

FR. FRANK CHARLES, SVD, has been appointed Associate Pastor of Notre Dame.

FR. MICHAEL MOODY, SVD, has been assigned as Associate Pastor at St. Anthony's in Lafayette, Louisiana.

FR. STANLEY GOOTEE, SVD, is the new Associate Pastor of Immaculate Heart of Mary parish in Lafayette, Louisiana.

FR. JIM PAWLICKI, SVD, has received a new position with the Diocese of Lafayette where he is developing Black orientated instructional material for use in parishes, schools, etc. He is also working for the Archdiocese of New Orleans Religious Education Department. He is presently assigned as Associate Pastor at St. Anthony's parish in Lafayette, Louisiana.

FR. LAWRENCE FRIEDEL, SVD, is now Chaplain at the Lafon Home of the Holy Family in New Orleans.

SEMINARY NEWS

On September 8, **BISHOP JOSEPH HOWZE**, Bishop of Biloxi, was present for the annual Family Feast Day, which began with a concelebrated Mass of Thanksgiving, followed by a family picnic on the seminary grounds.

OTHER VISITORS

BR. ED BUSHU, SVD, of Ghana, Africa, paid a visit to the Seminary, as did **FR. WILL RELLER, SVD**, Dean of C.T.U., who is making his rounds visiting the men in the Associate Program. We also were visited by **FR. KEN ANICH, SVD**, and **BR. JERRY JOBIN, SVD**, of East Troy, Wisconsin, who gave the Seniors their annual retreat. **FR. ALOIS KLIJN, SVD**, from New Guinea, surprised us with a visit.

COMING EVENTS

St. Augustine's Seminary in Bay St. Louis will be a featured point of the annual Gulf Coast Garden Clubs' Spring Pilgrimage.



High school seminarians who are members of St. Stanislaus Marching Band. Left to right: Richard Pinera, Mark Gaudet, Henry White, Greg Rabalais, and Alvarez Hertzock.



Bishop Carlos Lewis, S.V.D. Auxiliary of Panama, is seen with some of the youth while visiting a national shrine in the interior of the country. The shrine is the "Jesus Nazareno Shrine."



First Holy Communion class at St. Benedict the Moor, Dusan, LA with Fr. Clement Mathis, S.V.D., Pastor. It was the climax of the summer school religion program attended by over 70 students. Fr. Mathis was assisted by the Holy Family Sisters.

TO HELP THE MISSIONS

We redeem all pieces of silver, gold, watches, eyeglasses, gold fillings, or any odd pieces of jewelry.

Cancelled stamps

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PRAY FOR VOCATIONS

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS — two dollars

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Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what Intention? _____

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Rev. James A. Pawlicki,
S.V.D. Director



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The People's Choir of Immaculate Heart of Mary is one of the finest examples of a total response to the needs of a parish for cultural inclusion in Liturgy. The leader and choir members are not professional musicians or singers, but they are truly people who "sing to the Lord" about the joys, sorrows, and hopes of a people. They affirm that it is not only possible but necessary to be black and sing—in the Catholic Church. The contributions of the People's Choir go far beyond the parish boundaries of Immaculate Heart of Mary Parish in Lafayette, Louisiana.

The man to whom this album is dedicated, Father Albert McKnight, C.S.Sp., has symbolized in his 25 years as a Catholic priest in the service of Black people what the choir expresses in song. It is in his life that we see an untiring effort in the struggle for justice and equality that makes us truly **CHILDREN OF THE LORD**. As each day passes, he shows that it is a **MIGHTY GOOD DAY** to serve God and his people. Teaching us the beauty of **HOME**, he instills love for one another. His love for God reminds us time and time again that God and man's relationship with Him and others is necessary in the life of every human being. We need the **STAR** in his life to give us light and peace.

I congratulate the People's Choir of Immaculate Heart of Mary on the publication of their second album and wish Father Albert McKnight many more years of making music to the Lord by the sound of his commitment and service.

Joseph A. Francis, SVD

The People's Choir has also produced a record album entitled,
CAUSE I'M BLACK.

For further information on that album, concert bookings,
or various choir activities, please contact:

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Lafayette, Louisiana 70502

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DIVINE WORD Messenger

WINTER - 1977 — SPRING - 1978



**PROFILES IN PUBLIC SERVICE—
HOLY GHOST, JACKSON**

“I WAS A STRANGER”

JUBILEES

DIVINE WORD MESSENGER

Winter 1977 — Spring 1978
VOL. 54, NO. 4

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members including bishops, priests and brothers. In 1905 the order began working among the black people of the Southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training black priests and brothers at its Bay St. Louis seminary. Today candidates of any race may train there.

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COVER

A "collage" of activities show some members of Holy Ghost Parish, Jackson in action. As the reader can see, there is a diversity of public services—Veterinarian, SBA Administrator, Lawyer, Diocesan CYO President, Parish Leaders, etc. See page 6.

Editor's Note

EDITORIAL

Dear Readers;

We thank you for your patience in regard to this issue. We have been in the process of making an evaluation of the DIVINE WORD MESSENGER and a decision has been reached. Due to the rising costs of production and the declining number of subscriptions, the publishers of the DIVINE WORD MESSENGER regret to announce that this will be the last issue of the Messenger *in this form and style*.

We will *continue* to publish the DIVINE WORD MESSENGER semi-annually on a four-page format of 17½" x 11¼", which we feel will be an attractive and equally informative means of communicating the work of the Divine Word Southern Missions. It will be sent free to you, our benefactors, who have supported us over the years.

The new DIVINE WORD MESSENGER will be able to give you a more comprehensive look at our Apostolate since will be in a position to cover more areas and issues. We do hope that you will be pleased when you receive the first issue of the new DIVINE WORD MESSENGER.

We thank you for your support in the past with your subscriptions which helped make it possible for us to continue publication. In changing the format we will be able to save thousands of dollars annually, which will then benefit our missions, and we know you want us to do that. May God bless you.

WHYS OF DEATH HARD TO ANSWER

By Fr. Jerome LeDoux, S.V.D.



Maurice Mayo, S.V.D. 1977 — May he rest in peace.

Magdalen Mayo had been building a file of relatives and friends who should be invited to the ordination. As only a mother could, she seized every new name eagerly and squireled it away with excited anticipation, dreams and plans.

The Divine Word Missionaries of the Southern Province were going through their own pangs of anticipation. Although the fields are ripe for the harvest, few young women and men of this generation have shown any stomach or inclination for the lifestyle of God's ministers or religious. At least, here was a great prospect.

"Maurice was killed in an automobile accident on December 27 and will be buried in Ghana Friday." That blunt cablegram, devoid of detail, had the identical effect on everyone who knew Maurice Mayo, Jr. Nobody wanted to believe that this lively, personable, deeply religious man of 26 years had been taken so prematurely.

Mickey, as he was known to his intimates, would have been ordained in December 1977, but he chose to spend two years of regency in Ghana, Africa, where he soon became darling of the children and adults alike. His heart was in his work there, even though he made it clear that he was eager to return home and be ordained.

1978 was only two days away when the soil of Kofuridua, Ghana claimed his young body, touching off searching questions from Africa to the U.S. and beyond. If the Church has a dire need for vocations, how could God allow this to happen?

Some people are taken in the winter of life after nearing or surpassing the proverbial fourscore of Psalm 90. Others are called when the frost is on the pumpkin, after they have done their most effective work. Still others are plucked in the summer of life at the peak of their prime. Then there are those who do not survive the springtime before they are culled in full bloom.

Mickey was like Nathanael whom

Jesus saw standing under a fig tree: "An Israelite in whom there is no guile." He was like the young man who had kept all the comandments and whom Jesus could not help but look upon with a glowing love. Incredibly, he had begun to show an interest in the priesthood when he was but five.

The why's of early death are difficult to answer and perhaps cannot be adequately answered. However, there is such sheer beauty about the life of some people that their death creates powerful, concentric waves out to inspire, to touch and to direct the lives of many other people. It is ironic but real to say that Mickey may accomplish more in death than he could have in life.

In any case, we may fail in numbers, but the Lord of the harvest will always take care of His. Despite our own ideas, inclinations and weaknesses, the Hound of Heaven will always manage to get whom He wills, and the personal tragedy and sacrifice of people like the Mayos will go a long way in bringing this about.

Among the many families which have suffered tragic losses of dear ones, God's purpose is perhaps no better understood, yet surely better appreciated as we think of Maurice Sr. and Magdalen Mayo grieving over their firstborn son. Because of theirs and Mickey's faith, the faith of untold others is enhanced, enriched.

We are forcefully reminded of another strong mother leaning over her 33-year-old Son whose body was draped across her lap. Seemingly unless, certainly cruel, His death, more than His life, has changed forever the hearts of all women and men of all times.

Once more in these latter times, because of one life and one death, we, the world and the universe, will never be the same again.



Back Row, Left to right: Randy McGraw, S.V.D., and Maurice with their young parishioners.

PROFILES IN PUBLIC SERVICE — HOLY GHOST PARISH, JACKSON, MS.



Dr. and Mrs. Roland H. Powell and son, Steven.

When this author recently visited Holy Ghost parish, Jackson, he found a vibrant community of people involved in parish activities and public service.

Early Saturday morning, Fr. Malcolm O'Leary, S.V.D., Pastor, left the rectory in the parish bus for an hour-and-a-half drive around the city to pick up about fifty children for religious instruction. Ninety percent of Catholic children in Holy Ghost parish attend public schools. Sr. Leonette, S.Sp.S. is joined by Mrs. Anne Pullum, Dr. Jaque-

line Franklin of Jackson State University and young adults of the parish in the program of religious instructions.

A visit to *Dr. Roland H. Powell's* Valley Street Animal Clinic finds a family-run business. Dr. Powell, a convert, manages the clinic. He is past president of the Holy Ghost parish council. A graduate of Tougaloo College (AL) with a BS degree in biology, he pursued graduate work at Los Angeles State College and USC. He received his Doctor of Veterinary Medicine degree from Tuskegee Institute



Mr. Sam Baker and wife Barbara and son, George.



Holy Ghost CYO received the award for the most outstanding large parish CYO and a trophy for first place victory in the CYO volleyball tournament. Looking over their honors are (left to right) Terri Collins, new diocesan CYO president; Fr. Malcolm O'Leary, pastor; Alfreda Lynn; Thomas Powell; Sister Leonette, advisor; Monica Edison; and Charles Davis, adult advisor and coach.



Mrs. Doris Dancy (left), President of Holy Ghost Parish Council and Mrs. Carolyn Lindsey, Vice-President of the Parish Council.



Mr. Curley A. Smith and Mrs. Mildred B. Smith, Grand Lady, Ladies' Auxiliary, Knights of St. Peter Claver.



Mr. Marshall Burns, Associate Deputy of Mississippi Knights of St. Peter Claver, and Mrs. Burns, President of St. Martin de Porres Circle.

(AL) in 1965. In 1976 he became an adjunct professor for Mississippi State University of Veterinary Medicine. Active in community affairs, Dr. Powell is president of State Mutual Federal Savings & Loan Association (the only black-owned Savings & Loan Association in Mississippi), a member and past chairman of Big Brothers of Jackson Activities Board, commissioner for the Capital City Baseball League (Jackson) Senior Boys, and served as coach for three years in Little League. Likewise, Dr. Powell is a past member of the Executive Committee of Central Mississippi Planning and Development Dist-

riect (a seven-county area), a member of the Jackson Urban League, National Business League, NAACP and Mississippi Veterinary Medical Association. He received the Eagle Scout badge, and his hobbies include hunting, fishing, and community involvement. His wife, Mrs. Sondra Powell (also a convert), and five children assist in the clinic. Mrs. Powell is a graduate of Tougaloo with a BS in chemistry; she serves as office manager of the clinic. She was formerly Assistant Director of Education of the STAR (Systematic Training for Adult Education), Jackson, program, and a member of the Board of



Dr. Jaqueline Franklin instructs young adults in the Catholic Faith.



Sister Leonette, S.Sp.S., teaches the children a new song.



Mr. John Jones and his wife Ruby. Mr. Jones, a member of Holy Ghost for 47 years, is a member of the parish Council and his wife is President of Holy Ghost's St. Joseph Circle.

Trustees of the Jackson Public schools in 1977 and a member of the Executive Board for the United Way. Mrs. Powell is a choir member of Holy Ghost, and secretary of the Ladies' Auxiliary of the Knights of Peter Claver. Her hobbies include music, singing, dancing, reading, sewing, and as we can easily see; community involvement.

Mr. *Sam Baker* a native Jacksonian, now in his twelfth year with Small Business Administration (SBA), is assistant branch manager for Finance and Investment in the Biloxi office. Mr. Baker commutes to Jackson on weekends. He was active in the Hurricane Camille recovery operations for 18 months from the Jackson district office. Prior to his entering the field of government service, Mr. Baker was employed by the Illinois Central Railway Company for ten years, and with the postal service in Jackson. In his supervisory capacity of thirteen employees for the SBA, he is responsible for the making of business loans (\$250,000 regular and \$500,000 disaster limits), procurement management, and the Liquidation and Disposal Division. Because of the 1977 drought in southern Mississippi he is currently involved in assisting the farmers' plight in fifteen of Mississippi's eighty-two counties with operations out of the Hattiesburg and Biloxi offices.



Left to right: Lt. Col. James Davis, Manager of State Mutual Federal Savings & Loan Association, Dr. William Cooley, member of the Board of SMF and Dr. Roland Powell, President of SMF.

In Jackson he is treasurer for the Credit Union of the Business Professional Association, a member of St. Dominic's Hospital Advisory Council and the Jackson Mental Health Association. His wife, Barbara, is a school teacher in the Jackson school system, and they are parents of four children. Three are married, but the youngest, George, resides at home and is employed in computer processing at Deposit Guaranty Bank.

The parish is blessed with many dedicated people such as Mr. *Eddie*



Parishioners Mrs. J. N. Banks and Mrs. Ethel Owens leave Church after celebration of Mass.

Tucker, a lawyer, born right around the corner from Holy Ghost parish. He attended Holy Ghost school for twelve years, spent three years in the service, went to Tennessee State College and graduated from Howard University Law School in 1961; he has been practicing law for twelve years. He is a past president of Holy Ghost parish council, a Knight of St. Peter Claver, and is involved with the YMCA program. Mr. Tucker, a convert, and his wife Willie have five children; Mr. *John W. Jones* has been a member of Holy Ghost parish for forty-seven years, having become a Catholic at the age of five years. He is a member of the parish council, chairman of the Administration and Finance Committee, an usher and lector at Mass. He is also Vice-President and Agency Director of Security Life Insurance Company, the only home-based black-owned insurance company in the state of Mississippi. His wife, Ruby, is a teacher and president of Holy Ghost's Joseph's Circle; Mrs. *Doris T. Hall*, a former director of the Jackson Recreation Program for Black Youth; Mrs. *Minnie Farish*, a former president of the Ladies' Auxiliary of Holy Ghost; Mrs. *Mertes Gregory*, present president of the Auxiliary; Mrs. *Mildred B. Smith*, playground supervisor of the child development clinic at the University of Mississippi Medical Center, Jackson, is the Grand Lady of the Ladies' Auxiliary of the Knights of St. Peter Claver and formerly taught at Holy Ghost Elementary School. She be-

came a convert in Chicago in 1960; Mrs. *Doris Dancy*, president of the parish council, is a teacher in Madison, Mississippi; Mrs. *Carolyn Lindsey*, Vice-President of the parish council, is a tax-payer service representative with the IRS in Jackson; Mr. *Charles Davis*, CYO advisor and coach; Mr. *Marshall Burns*, Associate Deputy of the Knights of St. Peter Claver (Mr. and Mrs. Burns recently celebrated their 25th wedding anniversary and are the parents of seven children).

But perhaps by far one of the most influential members of the Holy Ghost parish is Miss *Terri Collins* who was elected diocesan CYO President (Diocese of Jackson) by 350 CYO'ers from across the diocese and became the first black CYO president. Terri is the young lady on the cover being congratulated by Marcia Manville, diocesan secretary, and David Lynch, diocesan CYO Vice-President.

All attention is focused to the celebration of the Mass on Sundays. The choir rehearses regularly and adds to meaningful liturgy. Fr. Malcolm O'Lear S.V.D., had the distinction of having Mass televised from Holy Ghost for period of months two years ago by station WLBT-TV. The affable pastor also chaplain at Tougaloo College outside of Jackson. We congratulate all the parishioners of Holy Ghost on their outstanding service to the community and wish them continued success.



The Holy sacrifice of the Mass in Holy Ghost Church.



One of the many ladies' organizations in the parish.

"I WAS A STRANGER"

By Barbara Scully

The "girls" at Bible Study were admiring my ring. It's a gorgeous yellow gold, with stones set into petals . . . Joe's birthstone, and mine, and small diamonds on the other petals.

"How is it?" one of the women asked, "that you . . . single . . . and at your age . . . should suddenly be wearing a Mother's Ring?"

"Oh, didn't you know? I became a mother three years ago!"

I brushed my white hair back from my forehead.

"It's beautiful to become a mother, even at 63," someone else remarked. The look of confusion on the other's faces prompted an explanation.

"You remember, when we were studying Matthew . . ." I opened the Bible to Chapter 25. "Here," I said, "Verse 35 . . . 'I was hungry and you fed me, thirsty and you gave me to drink; I was a stranger and you received me in your homes . . .'"

They all nodded.

"Well, it's one thing to receive a stranger into one's home for a while . . . another to welcome him into one's heart, into one's life, with that UNCONDITIONAL LOVE Our Lord keeps asking of us." I turned to my puzzled friend. "You might think that I'm some kind of a nut, Sally, as some of my other friends do. And yet . . . did Our Lord put any age limit on STRANGERS? Did He say, because I am much older, 'Hey, don't get involved with young people!'" Did He caution me to 'Play it safe! Don't be a fool!'" NEVER!"

I took a sip of the hot coffee passed to me.

"I think," I said softly, "that He planned the whole thing!"

Remembering, I shared with the group how I met MY STRANGER on a bus, during my vacation. I liked his face, and he liked mine. We had a long



ride ahead, and we made casual conversation along the way. He was tall, slim, handsome, young . . . still under 30.

"You're such a warm person," he said at one of the rest stops, and I said, "I like you, too."

Then, because it's easy to pour out your heart and soul to someone you think you'll never see again, he told me about being on his own since he was eighteen . . . how his father had abandoned the family when he was a baby . . . how his mother died while he was fighting overseas . . . of his marriage and bitter divorce. He showed me pictures . . . he had a small son. He had a heavy heart.

I listened. I tried to find words of comfort. Before we parted, he to catch his bus on another route, he asked if I would write to him. I reminded him of his mother, somehow. No . . . I didn't look like her, nor act like her . . . he couldn't explain it. Nor could I explain why my heart went out to him. I promised to write. We exchanged addresses. Joe waved good-bye from the bus.

Yes, we did write to each other. Joe called long distance to make sure I'd made it home safely.

One day he telephoned, and his voice trembled with tears. His sister had died of cancer . . . he had been at the hospital, at her side. He'd told her about me, and she blessed me for caring. He did not expect me to go to the funeral.

"Would you like me to send flowers?"

"Oh, she loved flowers, Mom," he said, then hesitating, "Would you like me to call you mom . . . or . . . mother?"

Do you know what it feels like to have someone you hardly know . . . reach out to you . . . needing your support . . . wanting to belong . . . ? I was deeply moved. "Sure, Joe," I said, "I'd be honored."

"Thank you, Mother," he said. "I'll call you again, after the funeral."

Yes. I sent flowers . . . to a stranger . . . yet . . . no longer that.

That Easter, three years ago, Joe sent me a corsage of white orchids and asked permission to come home to spend Mother's Day weekend with me. It was the happiest Mother's Day of my life! Yet . . . when I told my neighbors, I was shocked at their attitude . . . their mistrust.

"But you don't KNOW him!"

"He's a con-man . . . out to get everything you've got!"

I shook my head. "What do I have? A small apartment, books, a few pieces of furniture?"

But they said they wouldn't trust him.

"What would a young man see in you?" one asked bluntly. That hurt. But they were so sure that I was being taken, that I was being very foolish, that Joe had to have an ulterior motive.

I cried. Sure, I'd had some misgivings, but this mother-son relationship had given me such joy!

Didn't ANYBODY believe in sincerity anymore? Were they so filled themselves that they could not recognize another's need?

I spoke to a close friend. "Well," she advised me, "I wouldn't say much about it to anyone . . . people just wouldn't understand."

But GOD would, I told my heart. I wanted Joe to come *home*. He arrived, tired, for he had come right from work in the Middle West, but he was all smiles.

He went to Mass with me, though Joe is not Catholic. I wore a deep purple orchid corsage that lit up my face even more. I introduced Joe to the priests of my parish. They welcomed my SON and wished me a Happy Mother's Day.

I had talked to my pastor about Joe. Did HE think I was naive? Gullible? Easily taken in?

"No," Father replied. "You are doing a fine thing. It's the Lord's work. Keep in touch with him. You may be the only good influence in his life."

So . . . I've kept in touch. I visited him and spent four happy days, meeting his friends and co-workers. His boss told me that I had a fine son, I shouldn't have a minute's worry about him, they all loved him. They mentioned how excited Joe had been that his mom was coming cross country to visit him.

"I need your love so bad," he said, "and I want you always to remember that I love you like your own son."

I looked at the mother's ring he had given me for my birthday.

"And I love you, with all the mother's heart that is left in me."

I was remembering, too, how one of our priests remarked that "You had to have God's Love in your heart, before you could give that love." And just last week, another priest . . . the first one to meet my son, had written, "It is a great apostolate. How tremendous that you had the opportunity . . . and were open to it!"

I looked up, then, for the women were very quiet, and I turned back to Matthew 25.

"Everytime I read that passage . . . 'I was a stranger and you welcomed me' . . . and if I ask, 'WHEN did I, Lord?' . . . why . . . the Lord says simply . . . 'On the bus . . . remember?'"

Barbara Scully, free lance writer, lives in Ohio

FR. MAXINE A. WILLIAMS, S.V.D., DIES



Rev. Maxine A. Williams,
S.V.D. May he rest in peace.

Rev. Maxine A. Williams, S.V.D., died on Saturday, March 25, 1978, at 11:33 a.m., at Ochsner Clinic in New Orleans, Louisiana. He was 66 years old. Born in Bay St. Louis, Mississippi, on May 29, 1911, Father Williams was the son of the late Norman Williams and Rosalie Farve Williams.

He entered Divine Word Seminary of St. Augustine's, Bay St. Louis, on September 15, 1928. Having completed his Novitiate training, he pronounced his First Vows on December 8, 1935, at Divine Word Seminary, East Troy, Wisconsin, and made his Final Vows as a member of the Divine Word Missionaries on December 8, 1940, in Bay St. Louis, Mississippi.

Ordained as a priest on January 6, 1941, at Divine Word Seminary of St. Augustine, Bay St. Louis, he offered his first Mass at St. Rose de Lima Church, his home parish in Bay St. Louis.

His first assignment was Assistant Pastor of Immaculate Heart of Mary Church, Lafayette, Louisiana. Other assignments included Rochester, New York; Asbury Park, New Jersey; St. Martinville, Louisiana; Scott, Dunson

and Elton; all Louisiana communities. Assignments in Mississippi included Mound Bayou and Vicksburg.

In 1961 Father Williams received permission from the Superiors of the Divine Word Missionaries to join the Cistercians, a cloistered community dedicated to a life of prayer, study and extraordinary penitential observances. He later returned to active missionary work with the Society of the Divine Word.

In 1972, Father Williams retired due to ill health and after a short stay at the Miramar Nursing Home in Pass Christian, Mississippi, went to the Lafon Nursing Home of the Holy Family in New Orleans, where he stayed from 1973 'til his death, receiving devoted and loving care from the Holy Family Sisters who administer the nursing home.

A wake service was held on Monday, March 27, 1978, at 7 p.m. at the Divine Word Seminary of St. Augustine Chapel, in Bay St. Louis. A classmate, Father George Wilson, S.V.D., delivered a short eulogy. The Mass of the Resurrection was offered in the seminary chapel on Tuesday, March 25, at 11 a.m., with the Most Reverend Joseph A. Francis, S.V.D., Auxiliary Bishop of Newark, New Jersey, as main celebrant, joined by the Most Reverend Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans, the Very Reverend Terry Steib, S.V.D., Provincial Superior of the Southern Province, and other Divine Word Missionaries. Bishop Perry delivered the homily. Interment was at Divine Word Seminary of St. Augustine's cemetery in Bay St. Louis.

Father Williams is survived by his sister, Mrs. Celeste Quinn, of New Orleans.

JUBILEES:

Three Divine Word missionaries celebrate their jubilees in 1978 in the Southern Province for a total of 115 years combined service in the proclaiming of the Divine Word in the Southern Missions. They are Fr. Lawrence Friedel, S.V.D., presently assisting at Our Lady of the Gulf Parish, Bay St. Louis, Mississippi (50 years); Fr. Clement Mathis, S.V.D., pastor of St. Benedict the Moor Parish, Duson, Louisiana (40 years); and Fr. Vance Thorne, S.V.D., pastor at St. Bartholomew's, Little Rock,

Arkansas (25 years). At the close of the annual Divine Word Missionaries' Southern Province retreat in June, a Mass of Thanksgiving was offered by Fathers Friedel and Thorne at Divine Word Seminary, Bay St. Louis. Due to a funeral in his parish, Fr. Mathis was unable to be present. In the next issue, the *Messenger* will give a summary of each man's activities over the years as well as the inspiring homily on the priesthood delivered at the Mass by Father Friedel. May God continue to bless these men and their dedicated service.



50 years

Fr. Lawrence Friedel, S.V.D.

40 years

Fr. Clement Mathis, S.V.D.

Pastor of St. Benedict the Moor, Duson, LA



25 Years

Fr. Vance Thorne, S.V.D.

Pastor, St. Bartholomew's, Little Rock, Ark

OTHER HAPPENINGS



Very Rev. Henry Heekeren, S.V.D., Superior General, Divine Word Missionaries.

NEW SUPERIOR GENERAL . . . The 11th General Chapter of the Divine Word Missionaries last fall elected Very Rev. Henry Heekeren, S.V.D., to head the Society of the Divine Word. The 47-year old priest was a Professor of Theology at St. Paul's Seminary in Flores, Indonesia, and previously served as Director of the Divine Word Missionaries' Tertiare Program in Nemi, Italy. Attending the Chapter as representatives of the Divine Word Southern Province were Very Rev. Terry Steib, S.V.D., Provincial Superior, and Very Rev. Curtis Guillory, S.V.D., V.F., of St Augustine's parish in New Orleans.



Br. Joachim, S.V.D., and a crew of Novices replace roof on Provincial headquarters. Each year Brother Joachim's talents save thousands of dollars for the Divine Word Southern Missions.

The Communications Committee of the Southern Province met for a day-long session in Lafayette, Louisiana to discuss the use of communications media in evangelization in the Southern missions. Members of the committee are; Rev. William Kelley, S.V.D., chairman; Rev. Jerome LeDoux, S.V.D., Rev. Elmer Powell, S.V.D., Rev. Richard Jeschke, S.V.D., Rev. George Artis, S.V.D., Rev. James Pawlicki, S.V.D., and Rev. Walter Bracken, S.V.D.

Fifty Divine Word missionaries of the Southern missions attended the annual retreat at Divine Word Seminary of St. Augustine, Bay St. Louis, Mississippi, from June 5-9. Retreatmaster was Rev. Peter McHugh, S.V.D., Director of Studies for the Society of the Divine Word.

Fr. Charles Erb, S.V.D., veteran missionary in Ghana visited the seminary on his return from a three-month visit to Antigua, West Indies. In the West Indies, he assisted Bishop Joseph Bowers, S.V.D., Bishop of St. John's, in establishing a film and catechetical center for the diocese and helped prepare for a national exhibit. Fr. Erb was asked by the Diocesan Director for the Propagation of the Faith of Rochester (Fr. Erb's home diocese) to assist Bishop Bowers in the project, which was financed by the director. Fr. Erb has been in the communications field





Fr. Charles Erb, S.V.D., tells of mission experience to recent visitors of the 41st Annual Mississippi Gulf Coast Spring Pilgrimage.

in Ghana for many years and rendered expert advice with the project.

Fr. John Kersten, S.V.D., who recently authored a second book (see outside back cover), was elected a diocesan dean for the Diocese of Jackson. As such he is a member of the Board of Advisors to Bishop Brunini and the priest's Senate of the Diocese of Jackson.

SEMINARY NEWS

The 41st Annual Spring Pilgrimage brought over 400 visitors to view the seminary's beautiful grounds, flowers, ancient trees and old library books. Scenes of the event were highlighted on WWL-TV, New Orleans, Louisiana.

The Knights of St. Peter Claver held their annual district Banquet at the seminary in conjunction with their district meeting and Mass at St. Rose de Lima parish, Bay St. Louis.

The novices of the seminary spent three weeks gaining pastoral experience in the Southern Missions after Easter, and are presently doing volunteer work at the Veteran's Hospital in Gulfport, Mississippi, for six weeks.

NEW RECORD PRODUCED by S.V.D. parish:

The St. Mary's Catholic Church Choir was organized to provide inspiring music for the mass, and to bring to the members of the parish a greater realism in the meaning of the Gospel of Jesus Christ. We are committed to be involved in bringing the unique contribution of the Black tradition to the Catholic Worship. The members and its director are dedicated to the theme

God's Paint Brush by Daisy

Yellow buttercups
Waving in the breeze
Pink crepe myrtles
Hanging on the trees.

Cornflowers blue
Growing everywhere
Blossoms from trees
Floating through the air.

Purple wistaria
And lilies so white
And orange marigolds
A beautiful sight.

The flowers were painted
By God with care
Because He wanted
With us, His love to share.



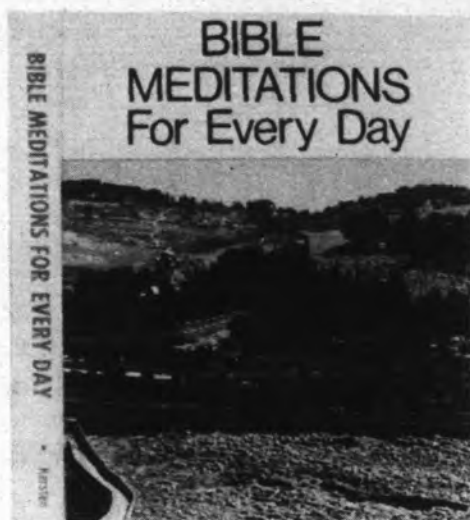
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